

SOME ASPECTS OF PANDYAN HISTORY IN THE LIGHT OF RECENT DISCOVERIES

Sri S Subramania Iyer Endowment Lectures 1971-72

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Dr K. V. RAMAN

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LECTURES DELIVERED UNDER THE AUSPICES OF
SIR SUBRAMANIA AYYAR ENDOWMENT
MADRAS UNIVERSITY, 1972

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INTRODUCTION

The Pandyas were one of the oldest royal lines to have ruled in the Tamil country. Probably, they have also the longest and most continuous history right from the Sangam period upto even the 16th century. The Cholas and the Cheras, though equally old, had long and intermittent breaks. For instance, the Chola dynasty after its initial glory during the Sangam Age, was out of the foot-lights of history during the 5th to 8th centuries and it had a revival only in the middle of the 9th century A D under the famous Vijayalaya. Again, after a spell of glorious rule for four centuries, they fell from power towards the end of the 13th century, after which almost nothing was heard about them.

But the Pandyas, except for the brief period of the Kalabhras interregnum, occupied the political stage continuously almost upto the modern times. Even while the Pandyan kingdom came under the control of the Cholas, the Pandyan rulers rose from time to time with the banner of revolt and succeeded in reviving it soon. Similarly, in the midst of adverse circumstances when Madurai was occupied by the Sultans in the beginning of the 14th century, the Pandyan rulers shifted their capital to Tenkasi and Tirunelveli and continued to rule till the 17th century. In short, theirs is a long record of an unbroken rule in Tamil Nadu, unique in the annals of any ruling dynasty of the world.

Yet, paradoxically, their history is perhaps the briefest that is available to us today. The pioneering work of the doyens of epigraphy and history like Venkayya and K V Subramania Aiyar, Hanuhara

Aiyar Kanakasabai Pillai T A Copinatha Rao L D Swami Pillai C R Krishnamachari and others did the spade work collected valuable information from epigraphy and literature. K. A. Nilakanta Sastri's celebrated work *The Pandya K* published in 1929 represents the best outcome of all the data that available at that time. It was indeed a challenging task to a connected history of the Pandya especially because of the well known difficulties involved in the task such as the practice of adoption, same names and titles alternately by the kings co-regency or peculiar method of recording adopted in their records etc. The history of the Second Pandyan empire i.e. from the accession of Jayavarman Kulasekhara I (AD 1190) is very well documented. But for earlier history the records were limited in sharp contrast to the that were available for the Pallavas. Still, with the data available Prof. Sastri has given us a connected account for the period. But was in 1926 almost half a century ago! From then on several hundreds of inscriptions of the Pandya have been reported which have given us new and additional material for writing the political and cultural history of the Pandya. Thanks to the intensive research and coverage done by the Epigraphical Branch of the Archaeological Survey of India almost every temple in Pandya ruled by the

District published recently by the Department of Archaeology, Government of Tamil Nadu. *South Indian Temple Inscriptions* — published by the late lamented Epigraphist, Shri T N Subramaniam gives the originals of several Pandyan inscriptions Dr K K. Pillay's " *Sucindram Temple* " and Sadasiva Pandarattar's *Pandiar Varalaru* give the contents of some unpublished Pandyan inscriptions The contributions of the epigraphists like the late A S Ramanatha Aiyar and Shri K. G Krishnan in the volumes of *Epigraphia Indica* give valuable information on the new inscriptions of the Pandyas.

The Temple Survey Project of the Archaeological Survey of India undertook a survey of all the rock-cut cave temples of the Pandyas and a full volume has been prepared by Shri K V Soundara Rajan with detailed drawings and photographs, awaiting publication.

The above facts are only selected examples to show how the evidences are growing on the subject and it will be worthwhile to take stock of the developments This is what I propose to do in these lectures I have gone through all the inscriptions that have come to light since 1929, both stone and copper-plate and have endeavoured to discuss the more important ones under appropriate heads This will help to highlight the importance of the evidences and draw the attention of scholars to undertake further work in the field I have also taken stock of the discoveries in the related fields — like numismatics, architecture and iconography.

I have divided my lectures under two headings — in the first lecture I will discuss the importance of recent discoveries relating to political and administrative aspects and in the second lecture, I propose to discuss the social, economic and cultural aspects

LECTURE 1

POLITICAL AND ADMINISTRATIVE ASPECTS

A POLITICAL

Among the recent discoveries relating to the earlier history of the Pandyas, I have to mention the valuable contributions made by Sri Iravatham Mahadevan in the reading of the Brahmi inscriptions which cluster round the Pandyan country His readings have enabled us to recover the hitherto unknown or less known names and

words. Several names of villages, towns, kings, chieftains and dynasties, merchant classes have come to full light. We are able to identify the name of the celebrated Pandyan king Nedunjchelvan in the two inscriptions found at Mangulam — perhaps the earliest epigraphical evidence on a Pandyan king. It mentions the gift of the cave by one Catikan, the brother in law (or Salakan) of Nedunjchelvan. Another inscription records the gift to the same cave by Katalan Valuttuyan, an officer of Nedunjchelvan. The suffix *relati* is a characteristic appellation of the Pandiyas. Their donation to the Jain monasteries is noteworthy. The inscription at Pillaiyarpatti in Ramanathapuram Dt. mentions one Peru Paranan the chieftain of Erukattor. The Brahmi inscription recently discovered by me and my friend Y. Subbarayalu at Arittappatti very near Mangulam records the gift of a Pandyan chieftain by name Chajivan Adanan Vejiyan to a local Jain cave.¹

Besides the names of the kings and chieftains of Pandya Nadu, the early Brahmi inscriptions furnish us with valuable information regarding the state of Jainism in Pandya Nadu, the various towns and ports, the merchant classes and guilds etc., which I will discuss in a later context.

1. Two important discoveries relating to the Pandyan history are the inscriptions found at Malayadikkuruchchi in Tirunelveli district and the Vaigai bed at Madurai in 1959 and 1961 respectively. Both apparently belong to one and the same king Maran Selvan Sendan.² The Malayadikkuruchchi inscription is in the mixed Tamil and Vaie lutru characters of the 7th century and it is dated 17th regnal year of Maran Sendan whose rule commenced probably in A. D. 623. This inscription which is found in the rock-cut cave temple is now the earliest among the Pandyan inscriptions so far available. It records the founding of the cave by one officer under the orders of the Pandyan king. This incidentally helps us to identify a well-dated Jain cave ascribable to the 7th century A. D. This point will be addressed to by me in a later context.

1. T. V. Ramaswami & V. Subbarayalu, "A new Tamil inscription from Arittappatti," 4-6 Dec. 1961, 21.

2. ARF 19-240 p. 52.

The other inscription of Sendan was found accidentally in the bed of the Vaigai river at Madurai. I had the chance to notice this first. It was used by a washerman for washing the clothes. After seeing the early character of this I arranged to remove the stone to a safer place and advised the washerman not to misuse it. Later Shri K. G. Krishnan, Superintendent for Epigraphy, Govt of India, arranged to take estampages and report it in the official bulletin.³ The inscription both palaeographically and historically is a valuable record. The Sanskrit portion of the text is written in grantha and the Tamil portion in Vatteluttu characters. The verse form of the text anticipates the *Meykkirthi* so popular in later times. The style of text is reminiscent of the later *manipravala* style.

The inscription is dated in the 50th regnal year of Sendan, who is identified with Selivan Vanavan Sendan, mentioned in the Velvikkudi grant. So far, only his name was known to us. Now, through this inscription we get to know many of his achievements, hitherto unknown to us. It states that Sendan performed many charitable deeds like the *Hiranyagarbha*, *Tulabhara* and other *maha-danas* founded the city of Mangalapura (where his grandson fought with the Maharathas) and constructed a sluice to the Vaigai river and named it as *Arikesariyan*, evidently after his successor and heir-apparent Arikesari. It may be remembered that the Velvikkudi grant also mentions Mangalapura as the place where Sendan's grandson Kochchadaiyen Ranadhiran fought with the Mahrathas or the Chalukyas. The identification of Mangalapura was eluding us. Now, according to the Vaigai bed inscription, it was founded by the Pandyan king Sendan and so the place can be with more justification identified with Mangalam, on the northern bank of Kollidam in Tiruchirapalli district. The two Chalukyan invasions of the Tamil country took place in A D 634-35 and 674 which brought them so far as the Kaveri and it is quite likely that they wanted to capture Mangalapuram, which was founded by the Pandyan king Sendan.

Shri K G Krishnan identifies this king with Sendan mentioned in the *Muthollayiram* and also in the *payiram* of *Culamani*⁴. The name of

3 ARE, 1961 62, p 14-15

4 K G Krishnan *Some Recent Discoveries in Pandyan History*, paper read in Pandyan Seminar, 1970

Arikesari son of Sendan is immortalised in the *Panditko* or Sivna manur plates inform us that the village was known as Arikesari nallur

2 *Tirupparankunram inscription of Varaguna I*

Two important inscriptions with dates in Kali Era have been discovered at Tirupparankunram — one is in Sanskrit found on the lintel of the Durga shrine and the other in Tamil and Vatteluttu characters found on one of the pillars of the cave.⁵ Both of them in Kali 3874 in the 6th year of Maranjadayan mention his military general Samantan Ganapathi who excavated the cave-shrine for Siva and a tank. His wife excavated the shrines for Durga and Jyeshthadevi. The Kali date enables us to fix the date of the inscription as A.D 773-74. This inscription becomes another important land mark in the chronology of the early Pandyan Kings. This date being his 6th regnal year of Maranjadayan (alias Varaguna I) the date of the commencement of his rule may be fixed without doubt as A.D 767-768.

Samantan Ganapati the founder of this cave is described as Pandi Amrita mangalavarayan and a mahasamantan of the king

3 *Perumpulli Inscription*

An early Pandyan inscription discovered at Perumpulli in Dindigul Taluk in 1955 throws some new light on the history of the area.⁶ It is engraved in the characters of the 9th century. At the beginning it recounts the exploits of members belonging to four successive generations of a family who served the Pandyan Kings. They are —

1) Pallivelan

2) His son Parantaka Pallivelan is stated to have completed the Idavai-campaign (*Yellurai*)

3) His son Pulla Nakkan who served Maharaja Sadaiya Maran in the campaigns of Vilinjam Idavai and Tirukkudamukku. This king is obviously none other than Sri Maran Sri Vallibhan who was the famous hero of these campaigns.

5. K. G. Subrahmanyam *Early Pandya Inscriptions* T. 1, p. 23

6. *Archaeological Survey of India* 1955, T. 1, p. 23

4) His son Nakkan-Pullan, who rendered many services to Varaguna-Maharaha and a Simhala king is mentioned in this connection

This interesting record shows how dedicated was this family of heroes who successively served the ruling Pandyan kings. Thus, Nakkan Pullan served King Varaguna II, his predecessor Pulla Nakkan served Sri Maran Sri Vallabhan, the victor of Vilinjam, Idavai etc, his predecessor Parantaka Palli Velan served under Nedunjadaian Parantaka.

4 *An Early Pandian hero-stone at Vilinjam*

An inscription on a stone pillar at Vilinjam and now kept in the Padmanabhapuram Museum bears an inscription of 8th century in Vatteluttu and records the death of a hero on the occasion of the capture of Vilinjam.⁷ The hero is stated to have discharged his debt (*Senjorupperungadan*) by giving up his life for the sake of his master, whose identity is not known. The capture of Vilinjam is mentioned frequently as an important achievement of the Pandyan kings right from the days of Nedunjadaian Parantaka. This inscription may well belong to him or his successor Sri Maran Sri Vallabha.⁸

Another inscription from the same place dated 27th year of Maranjadaian records that when the Chera forces attacked Karai-kottai Tadam Perumtinai, a Ulvittu-Sevaka, a hero by name Ranakirti of Perumur laid down his life.

5 *Inscription of Srimaran Sri Vallabhan (Acc A D 815)*

An inscription from Erukangudi is dated 18th year of Nedumaran Sri Vallabha and who won victories in several battles like Kunnur and Singalam.⁹ The king honoured one Etti-Sattan with the title Iruppaikkudi-Kilavan. He came of the family of one poet who had the distinction of being seated on the stone slab (*Sangappalagai*) at Madurai. His various acts of benefaction including irrigation schemes etc, are listed. He was a generous administrator, alive to the needs of the country and the welfare of the people he governed. He constructed two Siva temples and a Jaina palli and excavated two irrigation

7 470 of 1958-59

8 471 of 1958-59

9 334 of 1929-30

tanks called *Tirumaran-eri* and *Tirumal-eri* to improve the water-supply in the usually arid tract of Ramanathapuram

Srimaran's surname was *Avanipasekharan*. Probably he issued the coin named *Avanipasekharan Galage*.¹⁰

Srimaran Sri Vallabhan's inscription¹¹ has been found at Sittanna vasal. It states that the village Arrur-Sendamaagalam in Tiruchendur taluk was known Avanipasekharan Chaturvedimangalam after Srimaran.¹² Similarly Sri Vallabha Valanadu was evidently called after him.¹³

These are some of the facts recently known from inscriptions about Srimarao Sri Vallabhan. But by far, the most valuable records of Pandyan history that have come to light in recent times are the two copper plate grants viz. the Dalavaypuram plates of Vira Narayana and the Sivakasi plates of Vira Pandya.

6 *Dalavaypuram copper plate*

This was accidentally discovered in 1958 while digging the lands belonging to Dalavay family at Dalavaypuram near Kolpatti. The donor of this grant was Parantaka Vira Narayana son of Srimara Sri Vallabhan and younger brother of Varaguna II. This remarkable copper plate record has furnished very valuable and hitherto unknown details not only about the King who issued it but also about his predecessors. The Sanskrit portion of this grant was composed by one Tamilabharanan alias Pandi Narayan. Let me give the highlights of the copper plate grant one by one.

(i) First about Kadungan the founder of the Pandyan empire it states that he granted the village of Tirumangalam to twelve Brahmins by a copper plate grant. Another similar grant by a king who obtained Siddhi (died) at his residence at Kaludur. These original charters were lost and hence need for a fresh grant.

10 ARF 1922-30 p. 73

11 *BH* p. 74

12 *BH* p. 75

13 ARF 1922-30 p. 5-6; *Portuguese and Indian T. S. Society* 1922-23 p. 4
in Arch. Soc. Journal, 1, p. 43

(ii) Between Kadungon and Jatila Parantak, the charter describes the achievements of the kings such as the victories in the battles at Idaiyai and Vembakkudi. The battles of Kaiuvur and Anūr, where Jatila Parantaka and his son Srimaran Sri Vallabhan successively defeated the Kadava are known to us for the first time.

(iii) Srimaran's father is mentioned as Jatila Parantaka. In the Sinnamanur bigger plate, he is mentioned as Varaguna. Therefore, we are able to know that they refer to one and the same person i.e., Jatila Parantaka was also called Varaguna. For us, he is Varaguna I.

(iv) For the first time, we are also informed that Srimaran Sri Vallabhan won a victory against the combined forces of his enemies at Kudandai or Kumbakonam. It was a formidable confederacy of several forces, the Cheras, the Cholas, the Kupakas, the Gangas, the Kalingas and the Mahadas. The Pandya king killed the son of Amaravallan at Kudandai.

(v) We get some important information about the next king Varaguna (II), the son and successor of Srimaran Sri Vallabhan and elder brother of Parantaka Vira Narayana, the donor of this grant. We are informed that the elder brother also continued to be the king when this grant was issued in the 45th regnal year of Vira Narayana. It clearly indicates that the brother had a joint rule at that time. The elder brother Varaguna is described as one steeped in his devotion to Siva. It appears that Varaguna was at that time only a king in name and the *de facto* ruler was Vira Narayana. Hence, the copper plate quotes the regnal year of the younger brother.

Some scholars identify this elder king with Varaguna, eulogised by Manikkavasaga in his *Tirukkörvaiyār*¹⁴. The description of this king in this copper plate as the king "meditating on Siva" is taken as sufficient evidence to settle the date of Manikkavasagar as the contemporary of Varaguna II i.e., the later part of the 9th century A D. Though this is not improbable, there seem to be certain other difficulties in giving such an early date to Manikkavasagar, who on the grounds of internal evidence and other evidences from Saivite literature, is relegated to a later date.

¹⁴ *Pandiar Seppedugal*, intn Contra B G L Swami's paper in J I H, No 148

(vi) This copper plate for the first time gives some interesting information about the genealogy of Vira Narayana on his mother's side. We are surprised to know that his mother (i.e. Srimaran Sri Vallabhan's wife) was the daughter of Srikantha Chola of Pottappi line in charge of the Tondaimandu the homeland of the contemporary Pallavas. Srikantha is described as a Maharaja Tondaiyar kon Mayilayar kon. Who was this Srikantha and how he could be described as the lord of Tondaimandalam when the Pallavas were ruling over it, are problems which await satisfactory answer. It is possible to identify him with the Telugu Choda king of that name known to us from the Madras Museum Plates. He ruled in the 9th century and the Telugu Chodas belonged to the Pottappi line.

One important point brought out by this is that the Pandyas had matrimonial relations with the Telugu Chodas, probably because of their common rivalry with the Pallavas. Hence, the eulogy of Srikantha as the lord of Tondaimandalam in the Pandyan copper plate cannot be taken at its face value. Because of their rivalry with the Pallavas the Pandyas would not recognise the position of the Pallavas and on the other hand would praise the Telugu Cholas. Anyway this aspect needs further consideration.

(vii) The Dalavayapuram copper plates are also important for their account of Vira Narayana's exploits which are known to us for the first time. The first victory is stated to be the one gained by him over his elder brother in the battle of Sennilam. Who this brother was is not known now. He won victories at Kunrai Pokkarani in West Kongu Ten mayal Venbai Parantakam etc. He captured Ten Vilinja natar. He destroyed the Kongan at Tenur. He subjugated one Vira Tunga whose identity is not clear. He built numerous temples. He assumed many colourful titles like *Kelippagas* and *Kardinal la Jai* (hero among heroes).

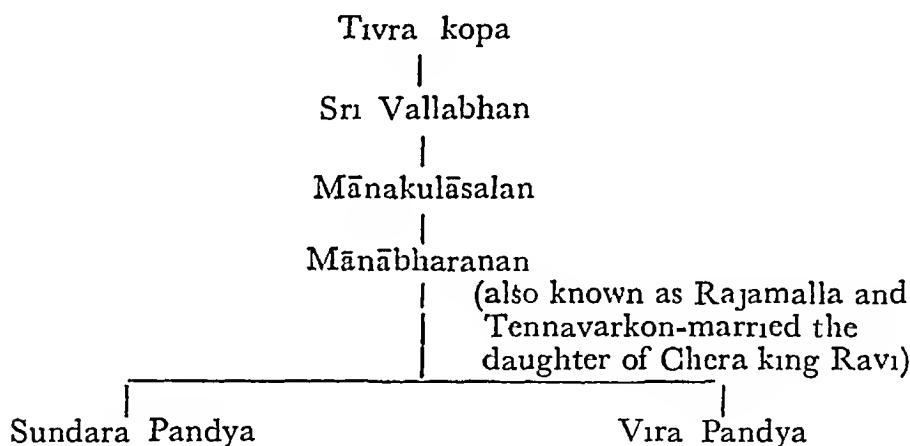
(viii) The copper plate gives some useful information about the village officers, procedure for creating Brahmadhyas etc. It is stated that two copper plates granted by Kadunton earlier were lost during a confusion and consequently the lands were made *Artham* i.e. *Levee* to the ryots. But now the two villages (Kemavai Kuruchi and Tiduman galam) were joined and made as one Brahmadhyas. This is so done on

the suggestion of Narayanan Kesavan, the Padikkaval of the village and a trusted officer of the king.

7 *Sivakasi plates of Vira Pandya*

Let me now pass on to the other important copper plate, the Sivakasi Plates discovered in 1960. This was issued by Vira Pandya on the occasion of his Brahmadeya gift of a village to a Brahmin Pitambaran in appreciation of his composition of a Sanskrit Prasasti. This was issued in the 3rd year of Vira Pandya (Acc A D 947), while he was camping at the village of Sellur also called Virapandiyapuram.

This copper plate is also of great importance to us as it gives useful and heretofore unknown details on many aspects of Pandyan genealogy and history. It introduces new names and relationships. For example, it gives the following genealogy



For the first time, we come across the names Tīvra-kopa and Mānakulāsalan as the Pandyan kings. It completely omits the names of such celebrated kings like Nedunjadiyan Parantaka, the father of Śrimaran Śri Vallabhan and also the latter's two famous sons, Varaguna II and Parantaka Vīra Narayana. The only explanation is that Śri Vallabhan and his father Tīvra-kopa are probably identical with Śri Maran Śri Vallabhan and his father Nedunjadiya Parantaka (Varaguna I). Tīvra-kopa is apparently another name for the latter. If we have to go by the known genealogy of the Pandyas, we have to equate Manakulachala and his son Manabharana with Parantaka Vīra Narayana and his son Rajasimha respectively. Even this would omit Varaguna II. This is the one only plausible way of explaining these sets of genealogy. But, there is some room for suspecting that the genealogy of Sivakasi plate

Vira Pandya, the donor of this grant, is described as the son of a Kerala princess (and daughter of the Chera king Ravi). He had his coronation performed at *Tamill-udal* i.e., Madurai. His minister was *Uttaramantri Dravida-maharajin* or *Tamil-pērariyar*, who acted as the executor of the grant. It is interesting to learn that the Pandyan king had an adviser on dharma named *Dharmapadesita*. Another officer mentioned as the leader of the elephant corps *Gajadhyakshala* or *Anant-Olukku*.

8. Some Chera records in Pandya country:

Recently, a few inscriptions of Chera kings dated to 9th century have been discovered in Kunnur near Palani, and Coimbatore district. In 1961, an epigraph of one Iravi-Kandan was found in the local Vagiswaraswami temple dated in his own 2nd regnal year.¹⁸ Two more were found at Ponnivadi in Dharapuram taluk in Coimbatore district—one Vatteluttu and another in Tamil characters, both datable to the beginning of the 9th century. They belong to Kandan-Iravi who is stated to have belonged to the Chandraditya-Jula and bore the title Sarvabhauma.¹⁹ At Perur, fragmentary inscriptions mentioning Kandan-Ravi and Ravi-Kandan of the same family are available.²⁰ At Vellalur in the same district is available a record of 2nd year of Iravi-Kandan.²¹

They seem to belong to the Chera line which ruled over the Kongu country in the 9th century and who seem to have made incursions into the borders of Pandya nadu. The conquest of Kongu made by the Pandya kings like Nedunjadaiyan Parantaka and Srimaran Sri Vallabhan and others should have been against these Kongu-Cheras. A Chera prince of this line was a contemporary and subordinate to Chola Parantaka I and called himself Vira-Chola and with his permission issued the Namakkal copper plate grant in which the full genealogy of the line is given. The Cheraman Sthanu Ravi figuring in the inscription of Aditya I must have been a later member of this family.²²

18 Indian Archaeology, 1964-65, p 57

19 ARE, 1961-62, pt II

20 S I I V, No 223

21 148 of 1910

22 ARE 1961-62, p 11

9 *Varaguna II (Acc. A D 862)*

Several important inscriptions of Varaguna II have come to light in the recent years from different parts of Pandya nadu and also the Chola country. The information furnished by the Dalavayapuram plates has already been given. We will now review the various stone-inscriptions issued in his reign.

Lalgudi record An important inscription found at Lalgudi in Tiruchi district of Maranjadayan alias Varaguna Mahamraja records a gift made by the Pallava king Tellarerinda Nandippottaraiyan who was none else than the famous Nandivarman III (851-73 A. D). This would clearly clinch their contemporaneity.²³

Thanjavur district Varaguna's inscriptions found in the heart of the Chola country, clearly prove an interruption in the Pallava supremacy over the tract. About five of his records are available at Tirukkodikkaval and Tiruchchetturai in Thanjavur district. His 11th year record registers a gift of gold by the king for burning lamps in the shrines of Sri Saraswati and Ganapati at Tirukkodikkaval.²⁴ At Tiruchchetturai the king gave 300 *kastha* as endowment.²⁵ His inscriptions dated 10th and 11th year have been found at Tirukkattupalli and Niyamam in Thanjavur district. They mention Videlvidugu Muttaraiyan who was a feudatory of Pallava Nripatunga Varman.²⁶ Another inscription at Tirugokarnam dated 17th year of Maranjadayan mentions a donor by name Varagunavadirayan.²⁷ All these would prove that the Pandyas under Varaguna II succeeded in wresting the Thanjavur and Tiruchi regions from the hands of the Pallavas. We already know how Varaguna II and his brother Vira Narayanan fought successful battles at Kumbakonam, Venbil, Idavai etc. all of which lie in Thanjavur district.

But this Pandyan incursions did not go unchallenged. Nripatunga made a bold bid to recapture his possessions. His records appeared in the region soon. His Tiruvanchi record would show that Varaguna II

²³ ARF 1928-29 p. 66

²⁴ 3 of 1930-31

²⁵ 160 of 1930-31

²⁶ ARF, 19-4-61 p. 70

²⁷ 311 of 1931

a subordinate position under him. The Pallavas allied themselves with the Western Gangas and inflicted a crushing blow to the Pandyan forces of Varaguna in the battle of Sripurambiam

Some more of Varaguna's records have come to light from the Pandyan country from the districts of Tirunelveli and Ramanathapuram. For example, there is one at Dalapati Samudram in Tirunelveli district dated in the 41st year of Maian Sadiyan (Varaguna)²⁸. At Eruvadi nearby, his inscription dated 43rd regnal year is also known to us²⁹.

10 *Parantaka Vira Narayana and Rajasimha*

The inscription of these two kings, father and son, have been found. The records of the former continued to be rare. The copper plate issued by Vira Narayana has been discussed in detail. Besides that, we get a few stray records of his in the Srivaikuntam taluk which are not however very informative. One of them, mentions a number of temple functionaries. They are all Vatteluttu records.³⁰ An inscription in grantha character on the sluice of a tank at Nilaiyur in Madurai district calls it as *Sri-Vira-Naranan*, evidently called after Vira Narayana³¹.

The exact year of the commencement of his rule is not known. But, the Dalavayapuram plate was issued in his 45th regnal year. Prof Sastri tentatively gave A D 880 i.e., after the battle of Sripurambiam. On Varaguna's defeat, he came to power and, if calculation is made on that basis, 45th year year would be A D 925 which is impossible. Evidently, his reign ran concurrently with his brother's perhaps starting a little later, and might well have been over by A D 900 when Rajasimha succeeded him.

Rajasimha The inscription of Vira Narayana's son Rajasimha are surprisingly many. It was during his reign that Parantaka Chola invaded Madurai as a result of which Rajasimha had to flee from his capital and seek refuge in Ceylon and lead a fugitive's life in the Chera

28 ARE 1928 29, p 66-67

29 605 of 1915

30 ARE 1931-32 p 68

31 ARE 1929-30 p 74-75

kingdom. However quite a few records giving his regnal year upto even 24th have been found in Pandya nadu. There is one dated inscription in the 3rd regnal year found on the door jamb of the Vishnu shrine at Attur ** It records a gift for the Tirunarayana Vinnagar by his chief or officer by name Vikkiramakamukha — Pallavaraiyan of Kulattur. Another Vatteluttu record of his at Kottainangulam informs that the temple was known as *Rajasimheshvaram* — called after Rajasimha III (Sadaiyan maran) ** Rajasimha's inscription dated in his 9th regnal year are found in Vishnu temple at Sinnamanur Kurralanatha temple at Kuttalam 10 year at Tenur 11th and 13th year at Ambasamudram 14th year at Solavandan 17th year again at Kuttalam 19th year at Nanguneri 20th year at Tiruppudaimarudur and Uttamapalayam 21st year at Kovilkulam and Sevilipperi 24th year at Perungulam near Srivakuntam etc.** If his accession is taken as 900 A.D his 24th year would be A.D 924 when perhaps the Cholas led by parantaka displaced him and forced him to flee to Kerala, the home of his mother Vānavanmahadevi

11 Solan-talai Konda Vira Pandya (946—966)

We have already seen in detail the valuable data furnished by the Sivakasi copper plate issued by this king. We will briefly review the information contained in his stone inscriptions discovered in recent years. During his time the Pandyas made a recovery and recaptured Madurai from the Cholas who were at that time engaged with the Rashtrakuta invasion of Chola country. More than 15 inscriptions of his are available now. There are three of his inscriptions found recently on the door jambs of the Airavatesvara temple at Anniyur near Madurai. One of them dated in his 10th year states that the king made certain offerings to the deity by whose grace he obtained the kingdom ** It is also mentioned that the king issued this order from his seat named *Vira Perale* in the palace called *Marikkara* as it was in Mangalpapuram. The name *Vira Perale* might have been given to the seat because Vira Pandya's mother was a Chera princess and the

3 23 of 1911

33 20 of 1927 25

34 S.I.L. XV No. 47 to 77

35 V.R.E. 1 + 1-6, pp. 16-17

name *Manabharana-tirumaligai* might be after Vira Pandya's father Manabharana

From the Anaiyur inscriptions, we also learn of his officers such as Murkha-Vichchadira-Pallavaraiyar *alias* Sattan Tamilan, who figures as the donor. His 4th year record at Pallimadam in Ramanathapuram district mentions that the temple was called Sundara-Pandya-Isvara, evidently called after his brother Sundara Pandya for whom the temple was built as a memorial or *Pallippadar*³⁶. The village is called Pallippadar. This corroborates the evidence given by Sivakasi plates

An officer donor of this grant was Solantaka Pallavaraiyar. From another record we know Kuruvitturai was named a Solantaka-Chaturvedimangalam

His 5th year record from Kilmathur, Madurai, refers to the erection of a stone lintel named Srikanthesvaram by an officer Tennavan Kandan-Sattan. A flower garden was also endowed and it was called "Solantakan" after the title of the ruler. The officer examined the affairs of the temple and issued certain regulations, regarding the lands belonging to the temple priests (*aganaligaiyars*), drummers (*Uvachchars*) etc³⁷. Another record dated 8th year in the same temple contains an eulogy of the chieftain whose full name was Tennavan-Tamilvel³⁸. His 15th year record at Perungulam mentions an officer by name Pandimarttanda-Pallavaraiyan. In an inscription of Rajasimha himself the name Pandimarttanda-valandu occurs and as if it might have been a title of Rajasimha. Manavira Valanadu is mentioned as a part of Tiruvaludhi-valandu. Manavira might have been a title assumed by a king earlier than Vira Pandya³⁹. His 20th year record has been found in the Erichchavudaiyar temple at Ambasamudram. It mentions certain officers like Vikrama-Pandya-Muvendavelan, Cholantaka-Brahmarayan, Tamilvel etc. It mentions a gift to Acharyan Manabharanan Sendan who built this stone-temple⁴⁰.

36 S II XIV, No 79

37 *Ibid*, No 84 and 85

38 *Ibid*, No 87

39 93

40 *Ibid*, No 94

Incidentally, the astronomical data given in the record enables us to fix the date of Vira Pandya's accession more or less exactly as between A. D 946 and 947. A record of Vira Pandya dated in his 20th year at Salaigramam in Ramanathapuram district informs us that the king was camping at Tiruppallaiyur.⁴¹ *Tenkarai-Tamilveli* an officer of the king is eulogised for his scholarship in Sanskrit and Tamil. He is described as a minister well versed in the *vedas*, *Vedangas*, law, puranas and *maattamai* (the three branches of Tamil learning) *Palanjalam*. He was a native of Kanchi.

Chola Occupation

In A D 962, Vira Pandya suffered a defeat at Sevur at the hands of Sundara Chola (the father of Rajaraja I) who assumed the title *Madurai-konda-Rajadesarman*. But again Vira Pandya's records are found in Pandyanadu not later than his 20th regnal year i.e A.D 966. During this year he was defeated and killed by Aditya Chola who assumed the title *Vira Pandyan talai-konda Ka-Parakesari* in the second year of his reign. From then on commenced the regular and continuous rule of the Cholas over the Pandyan country. Though the Pandyas rose in revolt frequently against the Chola overlordship, the Chola conquest of Pandimandala became complete during the time of Rajaraja I who assumed the title *Pandya Kulasani*. Pandyanadu was named as *Rajaraja-mandalam*. Inscriptions brought to light in recent years show how systematic the process of Cholanation of Pandyan country took place from street and village name to that of the temples and the province. This will be dealt with in a later context. During the period of Chola occupation they appointed their close family members as viceroys to be in charge of the Pandyan country and called them as Chola Pandyas. The first among them was Jatavarman Sundara Chola Pandya, the son of Rayendra I. Next we hear of three more viceroys — Maravarman Vikrama Chola Pandya, Jatavarman Chola Pandya and Maravarman Parakramachola Pandya. This was the system by which the Cholas wanted to keep their imperial hold on Pandyan territory. They kept Chola regiments at several places like Anayur in Madurai taluk, Sermadevi in Tirunelveli etc. By an order the Pandyan names and titles they wanted to wipe out all memories of

the Pandyas and step into their shocs. But this did not succeed for long. The Pandyas never reconciled themselves to the Chola occupation and we find several members of the line rising from time to time to displace the Cholas and re-establish the Pandyan rule. Quite a few records giving interesting information about them have come to light. A copper plate issued by Jatavarman Sundara Chola Pandya was discovered at Pandavarmangalam in Koilpatti taluk in 1958.⁴² It is dated in his 10th year. It is highly corroded. It calls Pandavarmangalam as Panchavanmadevi-Chaturvedimangalam. This is the only copper plate charter of the Chola-Pandya viceroys. I shall refer to certain new data about Chola-Pandya viceroys also here.

1 Jatavarman Sundara Chola Pandya

Mannarkoil was called Rajaraja-Chaturvedimangalam and the temple therein was called Rajendrasola-Vinnagar.⁴³ Sermadevi was called Nigaralisola-Chaturvedimangalam and the temple therein called *Cholendrasimhesvaram*.⁴⁴ Perungulam in Tirunelveli dt was called Uttamasolanallur.⁴⁵ At Arrur-Perungulam evidently a Chola regiment was stationed. A soldier belonging to the regiment which was called *Sundara-Solapandyatterinde-palai yeral* gave a donation to the local temple. Three of his records have recently been found at Anaiyur near Madurai dated in his 5th, 9th and 13th year. One of them mentions the existence of Padaitalaivar or heads of regiments — as the authority over the affairs of the temple.⁴⁶

Two Chera feudatories of the Chola emperor are mentioned. Cheramanar Rajasingar built the shrine of Rajendra Sola Vinnagar at Mannarkoil in about A D 1033-34. He figures in many other inscriptions too.⁴⁷ Another Chera feudatory by name Cheramanar Rajarajdeva figures in the inscription of Mar Vikramasola Pandya.⁴⁸

42 ARE, 1958-59, P 16

43 S I I XIV No 144

44 *Ibid*, No 137

45 *Ibid*, No 131

46 Indian Archaeology, 1961-62, p 82

47 No 170 (S I I XIV)

48 *Ibid*, 144, 150, 154, 193 etc.

2 *Maravarman Vikrama Chola Pandya*

The next Chola Pandya viceroy was Vikrama Chola Pandya, whose 20th regnal year is the earliest date that is available. Why earlier records of his are not available is not clear. It is quite likely that he was a co-regent of his predecessor for nearly 20 years and that he actually governed the Pandyan viceroyalty in his own name for the last five years (20th to 25th year). His records have been found only in the district of Tirunelveli and not elsewhere. Attur is stated to have been a part of Rajadhiraja Chaiur vedimangalam.⁴⁹ Rajadhiraja was the Chola ruler at that time. A captain or *dandanayaka* of a regiment of a battalion by name Parakrama Narayana is mentioned as a donor in a record from Sermadevi.⁵⁰ The circumambulatory of the Sermadevi temple was called *Rajadhirajar-Tiruchirralai*. His records dated in his 25th regnal year are found at Attur, Tirunelveli district. Why his epigraphs are absent in Madurai and Ramanathapuram districts is not known.

3 *Jatavarman Chola Pandya*

The next viceroy was the son of the Chola king Virarajendra. He was conferred the title of Chola Pandya and sent as viceroy. His records are only few and they too are to be found in Tirunelveli district. His 24th and 25th year records come from Suciindram.⁵¹ His exact reign period is still not clear. A record of his 3rd year from Sermadevi informs us that he was seated in the palace at Rajendra solapuram. There is also a mention that he received certain order from the Chola king *nam ayar* directing him to exempt certain lands from taxation.⁵² This would show the firm control by the central authority.

4 *Maravarman Parakrama Chola Pandya*

The last Chola Pandya viceroy was Parakrama Chola Pandya who styled himself Maravarman. The only two records of his known to us were found as early as 1916. Nothing has been added to it later. They are also found only in Tirunelveli district. One of them

49 18

50 BH 127

51 S.I.I. XIV p. 4

52 194

mentions the benefaction made by some natives of Kashmiradesam and Aryadesam who probably came on pilgrimage or settled down there ⁵³

Recovery of the Pandyas

Jatavarman Sri Vallabha (Acc A. D. 1120-22)

The appointment of Chola-Pandya viceroys was probably discontinued during the time of Kulottunga I during whose reign the five Pandyan princes made combined bid to extricate the Pandyan kingdom from the Chola yoke. Kulottunga claims to have put them to flight and placed the garrisons in strategically important centres of the dominions. But inscriptions issued by the Pandyan kings begin to appear in certain parts where they had regained control. One such important Pandyan prince, probably one of the "Five Pandyas" referred to above, was Jatavarman Sri Vallabha, whose inscriptions ranging from 2nd to 26th year have been found in large numbers in certain parts of Tirunelveli and Ramanathapuram district. Nearly 70 of his records have been collected by A S Ramanatha Iyer and the same published in S I I Vol 14. His *prasasti* began with the words *Tirumadandaiyum Jayamadandaiyum*. From a recently discovered record from Ambasamudram, we learn that he used another also viz., *Pumadu Punara* ⁵⁴. His contemporaneity with Kulottunga I is indicated by an inscription of Vijayamangalam. Another record gives useful astronomical data on the basis of which K G. Krishnan fixes his date of accession between A D 1120-1122, ⁵⁵. We get many useful details about him and his reign. A recently discovered record at Anaiyur informs us that he performed the coronation at *Vandamulkkudal (Madurai)* ⁵⁶. His queen Ulagamulududaiyal patronised a *matha* ⁵⁷. His son Pillaiyar Sundara-Pandyadeva camped at Solapuram, in Koilpatti taluk, heard the representation made by the Sabha and made a gift of land to the local temple. The temple was called *Sundarapandy-a-vinnagar* and the village

53 S I I XIV, Nos 196-197,

54 ARE 1962-63, p 31

55 *Ibid*, p vi

56 ARE 1962-63, p 31

57 S I. I XIV, 200 and 248

She constructed the kitchen at Tiruppattur temple

Sundara Pandya Chaturvedimangalam."* But this prince does not appear to have succeeded to the throne. Another son was Manabhrana.** A record from Nanguneri states that king Sri vallabhadeva was seated in the *pallikkalai* named *Pandyarajan* in the Alagia Pandyan hall in the palace at Madurai when he heard a petition for tax-exemption.** One record calls the throne as *Kalingallatayan*** This is repeated by several records. This would clearly show that Sri vallabha was strongly entrenched at Madurai. A record mentions an important minister or Uttaramantri by name Parakrama Pandya Uttaramantri which might show that Parakrama Pandya might have been a predecessor or co-regen of Sri Vallabha.** His Senapathi was Rajaraja Villappa Nadalvar and another minister by name Manahharana Uttaramantri.** A record of his 12th year from Vijayanarayananam mentions his contemporary Venadu ruler Ravi Kodavarman, whose agent Vasudevan closed a breach in a tank and repaired a channel named after himself *Varaderapperaru*.** A Valanadu came to be called Sri Vallabha Valandu in which was included the Kudanadu.** He gave a large endowment to the temple of Alagiyananavala (Saumyanarayana temple) at Tirukkottiyur for a nine day festival ending with the day of Chittirai which is also the natal star of the the king.** His campings in Paganurnadu and his palace at Rajendrasolapuram in Rajasingakulakkil where from he issued an order to the Sahhas for tax-exemption are recorded.**

Magarmati Tribhuvana Chakravarti Patalarama Pandit

He was one of the Pandyan princes contemporary with Kulottunga I. He probably succeeded Sri Vallabha. His prasasti *Tirumalai* etc.

58 No. 703

9 11 described "nampills" No. 23 August 23, 1900

60 "05 "23 and "29

61 234

62 228 — *Peri* and *Periya Puranam* is also mentioned. Another record (X) mentions Kularikkaramangalam.

63 232

CH 231

63 23

G 231

67 *W. J. Ward*

punara. His 23rd year record at Vikramamangalam quotes the 40th year of Kulottunga I.⁶⁸ We have already referred to several indirect references to him in the records of Sri Vallabha. For example 11th year record (A D 1131) mentions a channel called *Parakramajandiapperaru*⁶⁹

Jatavarman Parantaka .

He lived in the latter part of Kulottunga I's reign. His prasasti beginning with "Tiruvalara Jayamvalara . . ." claims several spectacular victories like defeating the Chera king, conquest of south Kalinga country under Telunga-Bluma, marriage with Kupaka princess (S. Travancore). All these, as Prof Sastri, rightly points out, were done while assisting the Chola king Kulottunga. A record of Sri Vallabha calls Karungulam near Tenkasi as Telingakulakala-chaturvedimangalam and it may be a reference to this episode⁷⁰. A territorial division called *Parantaka-Valanadu* as well as *Sri Vallabha Valanadu* are mentioned

Meravarman Sri Vallabhan (Acc A. D 1132-33

His prasasti was *Poomagal Jayamagal*. He probably ruled upto A D. 1182. His inscriptions are found in Tirunelveli district.⁷¹ A record dated in his 31st year refers to his order issued from the office room (*eluthumandapam*) at Varatungadevanallur for instituting a service called Ahavarman-Sandhi on the day of his natal star which was Purattasi. This record has the prasasti beginning with *Jayamadandayum*⁷²

Jatavarman Kulasekhara (Acc 1162 A D to 1173)

Son of Sri Vallabha. Prasasti *Puthalamadai*. Like his father, he was ruling with Tirunelveli as the Capital while his brother Parakrama Pandya was ruling over the northern part from Madurai. He started the first Pandyan Civil war. Kulasekhara sacked Madurai. Parakrama Pandya appealed to Singalam for help. Before help could come to him he was killed and Madurai captured. The Ceylon troops marched forward and succeeded in displacing Kulasekhara and restoring the

68 ARE 1909, p 29, ARE 1910, p 32

69 318 of 1908

70 *Ibid*, XXV, p 84

71 *Ibid*, XXV, p 84

72 243 of 1939-40, His second year record states that he was seated in his throne *Munayadaraiyan* at Tirunelveli (271 of 1927-28

Madurai throes to Vira Pandya the son of the dead king Parakarama. Many details of his reign are already well known from different sources including the *Mahavamsa*. Ultimately, Kulasekhara sought the help of the Cholas to drive out the Ceyloaese forces and recaptured Madurai. Chola king Rajadhiraja II entrusted Madurai with Kulasekhara. But the Chola king Kulottunga III inflicted a crushing blow on the Singalese army and put Vikrama Pandya firmly on the throne. Vira Pandya was defeated. It is said that Kulottunga placed his foot on Vira Pandya's head and dismissed him (அவன் குத்துமொ அடுவத்து) Then Vira Pandya took refuge in Travancore. Thus ended the first war of Pandyan succession thanks to the Chola intervention. But ironically this was the last occasion of Chola intervention for after Kulottunga III, the Chola Kingdom was itself ruled by weak monarchs and it was slowly cut asunder by feudatories who led to its downfall.

Jatavarman Parakrama Pandya

Though much is known about Kulasekhara, almost nothing was known about his contemporary rival Parakrama Pandya. More recently two of his inscriptions have been found at Devadanam in Ramnathapuram district.⁷³ It refers to the fact that original priests of the local temple failed to attend to their duties even after repeated calls and the king during his camp there, appointed a new man for the duty, by name Mudivalangum Pandya Brahmadirayan alias Surya Bhattar. This incident may indicate the general disorder or confusion prevailing in the land.⁷⁴ The king also arranged for the renovation of the temple. In the same time, there is also a record of Maravarman Sri Vallabha (Acc. 1133 A D) One person Nemeli Udayan has attested both the records. Sri Vallabha's record refers to even a Parakrama Sandi. This would show that Parakarama was a contemporary and even co-regent of Sri Vallabha. Apart from this no other new record or additional information about him is available. His year of accession and under what circumstances he came to rule over the northern part of Pandyanadu etc., are still a mystery. It is however likely as Prof Sastri has surmised he would have been at first loyal to the Cholas.

73 ARE, 1939-40 p. 71

74 We get a similar case at Tirupattur where worship in the temple was stopped when the Sungalese army under Lalapura Dandanjaka occupied it.

Jatavarman Vira Pandya .

Son of Parakrama Pandya and a rival of Jatavaraman Kulasekhara I, made several attempts to dislodge Kulasekhara with the help of Singhalese forces but forced to run away to Trivandrum

Jatavarman Vikrama Pandya (Acc 1180)

He was the son and successor of Jatavarman Kulasekhara After ousting Vira Pandya, the Chola king Kulottunga III put him firmly on the Pandyan throne at Madurai in A. D. 1180 He ruled upto A. D 1190 He was throughout loyal to the Chola king, Kulottunga III and his reign which lasted upto A. D 1190 was peaceful A new record of Vikarma Pandya found at Kattarimangalam in Tiruchendur taluk states that the village was renamed as Vikrama Pandya—Chaturvedimangalam and 64 learned Brahmins well-versed in the *vedas* and *sastras* were settled down there ⁷⁵ This would show the peaceful times returning, after all the turmoil of civil war

Second Pandyan Empire

From now on, the Pandyan kingdom recovered rapidly much of the power and glory that characterised it before the sack of Madurai by Parantaka Vikrama Pandya was friendly and loyal to his benefactor Kulottunga III But with the coming in of his successor Jatavarman Kulasekhara (Acc A. D 1190) Chola-Pandya relations underwent complete change “ From this time on, almost to end of the 13th century (for about 200 years), the power of the Pandyas attained great strength and expanded as far north as Nellore and Cuddappah, a succession of able and truly distinguished rulers in the main line made the Second Pandyan Empire a real power in the politics of South India in their age Their successes in war, their patronage of literature and arts and the methods of their rule are amply borne out by numerous records they have left behind ”⁷⁶ This period of Pandyan ascendancy is already well documented Not only the records of Pandyas but also numerous records of their contemporaries like the Cholas, Hoysalas, Telugu Chodas, Kādavaryars, Sambhuvarayas, Kakatiyas give us a full picture of the times, hardly leaving any major gap to be filled

75 377 of 1929-30

76 K. A N Sastri *The Pandyan Kingdom*, p. 139

There is no need to dwell on it in detail. I shall only draw attention to any piece of interesting information that has come to light in recent years.

Jatavarman Kulasekara I Acc 1190

He was the first great ruler whose rule extended over the districts of Madurai, Ramanathapuram and Tirunelveli. A record from Tiruppattur makes prominent mention of his officers Kaodan Aludiyen alias Kalavayil Nadalvan and Mumudi Solan Malavar Chakravarti.⁷⁷ The former was probably in charge of the regions around Tirumayyam and Tiruppattur. The name Malavar or Malavachakravarthy is interesting and it seems to have been the surname adopted by the chiefs of Sembonmari who figure in the Singhalese invasion of Paodyanadu. The Singhalese general Lankapura Daodanayaka is said to have captured the fortress of Semboonmari and later on gave it back to Malava Chakravarti.⁷⁸ It may be mentioned in this connection that the throne of Kulasekhara was known as *Malavarayan*. It appears to me that this was contributed or gifted to the king by the Malavarayans.

An inscription of his 3rd year from Sermadevi found in 1964 mentions a gift by the Chera prince Kodai Iravivarman, the brother in-law (Machunar) of the Paodyan king.⁷⁹ Some of his inscriptions are now available from Alagarkoil one of which informs us that his queen was Dharanimuludalyal. She established the flower garden near the spring on the top of Alagar hill.⁸⁰ The king's machchunananar (brother in law) by name Viradamuditta Perumal built a Vishnu temple at Settur in Ramanathapuram district. It was named Serankarayan-vinnagar.⁸¹ Is this brother in law same as Kodai Ravi the Chera king? Alagappurumal is also mentioned as the king's brother in law.

A record of Tirupparankunram informs us that there was a hall called *Kulasekhara Narasinga Mandapa* built by Narasinga, an officer under Kulasekharan. A record of Maraa Sundara Pandyan refers to Kulasekhara as *Periandiyar*, i.e. elder brother.

77 167 187 and 188 of 1933-35

78 ARE, 1933-36 pp. 78, 79

79 Indian Archaeology 1964-65 p. 57

80 300 of 1929-30.

81 ARE 1933-40 p. 45

From a record of 13th year from Vembattu and other similar records elsewhere, we understand that land-measurements were revised and fresh assessments made at the instance of Kalavali-nādalvan by the king⁸² A new measuring standard called *Kuditangi* which is 1/4 longer than the older one was introduced and the lands were surveyed by this new standard⁸³ The king instituted an endowment for offering to God Kalapiran during the *Kulaschharan-Sandi*⁸⁴ A record of Kulaschhara dated 5 1134 = A D 1212 mentions an officer by name Manābharana Muvendavelan of Kappalur who excavated a channel called *Tyaganchuriya-peraru* from the Vaigai⁸⁵

Māravarman Sundara I (Acc A D 1215)

He was a brother of Kulaschhara, who is called *Periyanāyanar*. Many officers like Kalavayil Nadalvan and Malava Chakravarti served both the brothers. Already we know much about his brilliant conquests and other achievements which laid the foundation of the Pandyan hegemony. He turned the tables on the Cholas. He carried fire and sword into the heart of the Chola country, captured the capital (Mudikonda-cholapuram) and even performed the *Virabhishcha* at Ayirattali. He fully deserved the titles *Sonadu konda*, and *Sonadukonda-mudikonda-sola-purathu-virar*. Since he had the good sense to give back the kingdom to the weak Chola, Rajaraja III, he called himself *Sonaduvalangiaruviya*. His records also showed the part played by the Hoysalas on behalf of the tottering Chola kingdom. Vira Narsimha, the Hoysala, even invaded the Pandyan country to prevent the Pandyan incursions. A record of Sundara Pandya (22nd year - A D. 1239) from Tiruppattur mentions certain individuals who took advantage of the Hoysala intervention and tried to create disorder by breaking into the temple treasury. They were later captured and punished⁸⁶ Another record datable to A D 1236 refers to the collection of a special cess from the residents of Ilaiyangudi to be paid to the Hoysala general Mahapradhanī Bhogadandanāyaka for immunity against his

82 *Ibid*, p 245

83 323 and 329 of 1959-60

84 341 of 1959-60

85 333 of 1961-62

86 170 of 1935-36

ploodering raids.⁸⁷ It is probable that it was due to this Hoysala interveotion that the Sundara returned the Chola kingdom to the Cholas.

His throne named *Malavarayan* at Madurai is mentioned. At the request of Malavarayar, he remitted taxes for the Suodarapaodyan Sandi for the Varagunisvaram temple at Salangramam in Ramanatha puram district.⁸⁸ A record from the Vishnu temple at Tenturupperai records the construction of a mandapa *Jnanasamudra-mandapa* in the name of the king. From this, we know that it was another title for the king. It refers to the setting up of the image of Bhoomiparantuyar in the village which was called Sundaro Pandya Chaturvedimangalam.⁸⁹ Sundaramurti and Paravaanachuar were also installed in the Siva temple in same village.⁹⁰ A record from Tiruchi mentions Tirubhu vanamadevi-nallur and it may suggest his queen's name.⁹¹ A record from Tiruppattur gives a loog list of the various officers in different regions of Pandyanadu under Sundara. Among them is mentioned Alagapperumal styled as the king's brother in law.⁹² Since he also figures as brother-in law of Jotavarman Kulasekhara, this provides another proof to suggest that the latter and Maran Sundara were brothers. The other officers mentioned are

- 1 Gangeyan.
- 2 Aiyan Malavarayan
- 3 Nartongarayan the chief of Niyamam in Adalayur
- 4 Kōdai kandan alias Kuralayattatalayar
- 5 Adigaman of Tiruppuram
- 6 Surrudaiyan
- 7 Alagapperumal (brother in law)

87 291 of 1949-50.

88 313 of 1948-49

89 281 of 1940-41

90 240

91 3.3 of 1955-56.

92 176 107 of 1935-36.

- 8 Mantiri Raman alias Pallavaraiyan of Perumanallur in Andhra-nadu
- 9 Nilag ingaraiyan of Sembinadu
- 10 Kulasekhara Uttaramantii.
- 11 Mānabhiharana Muvendavelu of Kappalur.

Maran Sundara II

He had a short reign. During his period, the Hoysala influence increased and with its consequent confusion⁹³ His inscription dated 13th year at Nanguneri mentions a battalion called *Iranasingamran tirinda viligal*.⁹⁴ His records mention the following officer Ayan Malavarayan and Annan Tamlpallavaraiyan of Chakrapanninallur.⁹⁵ His thrones were called *Mala-araiyan* and *Palla-araiyan*. His wife was Ulagamuludaiyal Vikrama Chola, the brother-in-law of Mar Vikrama, is also called brother-in-law of Maran Sundara II—clearly indicating that the latter was Vikrama's brother—a relation⁹⁶ which was unknown to us.

Jaṭācarman Sundara (Acc A D 1252)

He was the greatest of the kings of the Second Pandyan empire. Under him the Pandyan empire reached the zenith of glory both in the political conquests and cultural achievements. The entire Tamil country and beyond, from Kanyakumari to Nellore in Andhra came under his active control. Malainadu and Kongunadu were also conquered, thus deserving his title *Emmandalamum Kondaruliya Sundara Pandya Devar*. His impartial benefactions to Chidambaram and Srirangam temples are well known. He performed a *tulabhara* and erected a Golden Hall for Lord Nataraja. He covered the tower for Ranganatha at Srirangam with gold and assumed the title *Hemachandan Raja* and *Koil-ponmeenda-perumal*. He set up images called *koil-ponmeenda-perumal* in different parts of his country⁹⁷. These are well known facts. Some additional information is furnished by the more recently discovered records of his

93 K A N Sastri, *op. cit.* p 158

94 ARE 1927-28, p 56

95 ARE 1939-40 p, 247

96 ARE 1929-30, p 27

97 For example at Tiruvendipuram, ARE, 1937-38 p 75

He built a hall in the Vishnu temple at Alagarkoil. It was *Koyil-ponnenda-perumal tirumandapam*.⁹⁸ At Srirangam itself he is said to have built another mandapa named *Seranai vinnan tirumandapa*.⁹⁹ It was a title he assumed after his conquest over Travancore. A temple was probably built by him as it is called *Avanivenda tirugopuram*.¹⁰⁰ Two other records of Jatavarman Sundara refer to a service called *Avanivenda Raman Sandi* called after the king by birth star given in the record viz. *Uttiratadi* does not fit in Jatavarman Sundara I whose natal star was Mula. Nor does it fit with Sundara III whose birth star was Pushya. So this has to be referred to Jatavarman Sundara II (Aec. 1276).¹⁰¹

There was some doubt about the identification of the king as he bore the title *Ellāntalayana-perumal*. A recently discovered record from Tiruvendipuram states that Sundara II set up the image of Ellāntalayana perumal in the name of his elder brother (*annati*) Sundara Pandya deva. This would show that this title belonged to Sundara Maravarman Kulasekhara also had this title.¹⁰²

Jatavarman Sundara probably built the Sundara Pandya gate of Vishnu temple at Srivilliputhur as attested by a record. Tevapiran Tadan an influential Vaishnava leader is said to have met Sundara Pandya while he was camping at Viradavalem in the 2nd year of his reign.¹⁰³

Jatavarman Vira Pandya (Aec. 1253—1268)

He was a contemporary and co-regent of Jatavarman Sundara. He commenced his co-regency two years after Sundara I c. A.D. 1253. He takes credit for some of the successes like the conquest of Kanchi, Ilam, Vadugu etc. As Prof. Sastri correctly points out, he apparently did all these under the orders and on behalf of Sundara. His inscriptions are available mostly in Pandyanadu and some in

98 83 of 1928 29

99 281 of 1939-40

100 299 and 300 of 1943-44

101 ARE 1955 56

102 373 of 19 9-60

103 *PL* p 23

Cholamandalam and Tondaimandalam He performed Virabhisekam and Vijayabhisekam at Chidambaram in A D 1267 The mandapa where he performed this came to be called *Vira-Pandyan-Tirumandapam*¹⁰⁴

A record calls him by the epithet *Vellanai-Venrān* Vallan might stand for Ballala or the Hoysala. It may be remembered that Vira Pandya's contemporary Jatavarman Sundara defeated the Hoysalas at Kannanur and killed the king Somesvara So, Vira Pandya's title has a bearing on this conflict¹⁰⁵

A record from Sucindram dated Kollam 413 (1 c, A D 1238) makes reference to constructions made by Venad ruler Vira-Ravi Varma through an agent The same agent also received money endowment from Chokkattandal alias Ulagamulududaiyar, the queen of Vira Pandya in A D 1256¹⁰⁶

Māravarman Kulasakhara I (Acc 1268-1312)

He was also a contemporary of Jatavarman Sundara and Vira Pandya. In 1268, the date of his accession, all the three were kings — a practice very peculiar to the Pandyan Kingdom alone and which had struck the foreign visitors also Not only this, the rule of nearly 5 kings overlap with one another, making it rather difficult to demarcate sharply their jurisdiction Thus, as Prof Sastri shows, a Maravarman Vikarama Pandya, two Jatavarman Sundaras (I and II), Jatavarman Vikrama Pandya and the Maravarman Kulasekhara, are known to have had their rule in close proximity and even overlap Close to them again were two Sri Vallabhas, Maravarman and Jatavarman (acc 1257 and 1291)¹⁰⁷ The foreign visitors were struck by this peculiar system prevailing here Marco Polo who was here by the end of the 13th century wrote of the "Five royal brothers" and "five crowned kings" Wassaf also mentions Sundara Pandya and his three brothers, each ruling independently This system of joint rulers or co-regents or many ruling simultaneously must have been the result of the great extension

104 616 of 1929-30, S Pandarattar, *Pandiar Varalaru*, P 136

105 94 of 1933-34

106 ARE 1958 59, p 18

107 Sastri, *op cit* p 182

of the empire during 13th century and an imitation of the Chola practice of sending out princes of the royal family as viceroys ¹⁰⁰

Maravarman Kulasekhara was however a powerful monarch whose inscriptions are numerous. By this time the Chola line had ceased to be a power. Jayamkonda-solamandalam is mentioned as the seat of Kulasekhara. Malainadu, Soadu, Koagu Ilam and Toadaimandalam are mentioned as his conquests. They were already subjugated, but probably some local uprising caused them to be re-conquered. Hence, his titles *Cheranai Venra, Kollamkonda* etc.

A record of his 35th year speaks of thrones *Kachchitts-rathan* in his palace at Viradavalam in Uraiyur Kurram ¹⁰¹. This palace was also called *Uyyakkondan-Tirumalai*, 4 miles from Uraiyur ¹⁰². Another throne in his palace at Jayamkondasolapuram was called *Folirgarayan*. These are clear proofs that the Cholas had ceased to exist as a power and their towns and capitals became the seats of Pandyan power. This may also indicate the possibility of Maravarman Kulasekhara being put in charge of the newly conquered Chola territory.

A new record from Srirangam datable to A.D. 1277 mentions a donation by the commander of the Pandyan forces that invaded Ceylon. His full name was Matitungan Taniniru venrān Perumal alias Arya chakravarti of Chakravartinalur in Sevvurukkā-nadu ¹⁰³. The Siaghalese *Maharamsa* speaks about this Aryachakravarti as the hero of the Pandyan expedition who sacked the fortress of the city of Subhagiri and took away the venerable tooth relic and much wealth.

A very useful record of Kulasekhara from Veugopala temple at Ilaiyangudi speaks of the chieftain Vanadarayar Kalingarayan who constructed a number of temples and established *agraharas* for the memory of his overlord Kulasekhara and his son prince Vira Pandya. ¹⁰⁴ The chieftain was evidently a Bana chieftain. The Vānadarayar began to gain importance later and several of them nam

¹⁰⁰ *BB*

¹⁰¹ 3t9 of 1930-30

¹⁰² 242 of 1941-42 — ARE, Part II, p. 248

¹⁰³ 7 of 1936-37

¹⁰⁴ ARE 1910-10

Mahabali Vānadaraiyas figure in later records in Alagarkoil and Srivilliputtur One of them known as Kulasekhara Mabalī Vānadaraiyan figures in the inscription of Kulasekhara

Jatāvarman Vira Pandya (Acc 1270-71) and *Jatāvarman Sundara II* (Acc 1276)

Not much was known about the relationship between these two and Kulasekhara except that they figure simultaneously. Some records found recently have cleared the doubts. From two records, we come to know that Vira Pandya and Sundara were Kulasekhara's sons¹¹³. One record of the former mentions that he helped in the conquest of Kongu and Ilam¹¹⁴. There are two interesting records at Sri Vaikuntam which prove the contemporaneity of Kulasekhara, Sundara and Vira Pandya. A Sri Vaishnava leader Tevapiran Tādar met all the three kings at different places and probably on different occasions for endowments¹¹⁵. He met Kulasekhara at his palace at Gangaikondasolapuram in his 38th year, Sundra Pandya at Viradavalan (near Uraiur) in his 2nd year and Vira Pandya at Kandivur in his 2nd year. From this we can know Sundara Pandya and Vira Pandya were junior contemporaries and sons of Kulasekhara.

Jatavarma Sundara II is better represented. He ruled between 1276 and 1292-93. He is the "Soundr Bandi Devar" of Marco Polo and Wassaf witnessed his death in Hijra 692.

Māravarman Vikrama Pandya (Acc 1283 to 1296)

As pointed out earlier, he was a junior contemporary and co-regent of elder brother Kulasekhara. He had titles Bhuvanaikaviran, Korkai-kāvalan, Rajakkal Nayan etc. At Tiruvendipuram, a special offering to the temple named *Rajakkal-nayan-Sandi* was performed on Vaikasi month in *hasta* star, probably the king's natal star. Another offering named *Vikrama-pandyan sandi* was performed on the day of *Rohini* being his coronation day¹¹⁶. A record from Tayumanavar temple, Tiruchi mentions the formation of a Chaturevedimangalam named

113 ARE, 1949-50

114 *Ibid*, and also ARE 1935-36, p 82

115 ARE 1960-61, p 23

116 ARE 1955-65, p 7

after the mother of Kulasekhara, Kannudiya nayaki ¹¹⁷ Vikrama's wife was Ulagamulududaiyar for whom a service or sandi was instituted at Tirunamanallur in South Arcot.¹¹⁸

Vikrama Pandya is credited with having fought successfully with the Cholas on the banks of the Vellaru. We get some details about this battle now. A certain Vanadaraiyan and his sons fought heroically.¹¹⁹ His throne *Munayadaiyan* at Madurai and *Melaiyaderaiyan* at Rayendram are mentioned. His 5th year record from South Arcot district speaks of a nadu named as Vikrama Pandya valanadu.¹²⁰

Civil war and the Muhammadan invasion

Towards the last years of Maravarman Kulasekhara another son, Jatavarman Sundara III became the sub-king sometime in A.D 1303 along with his elder brother Jatavarman Vira Pandya who ascended the throne in 1297. Wassaf has recorded the civil war between these two brothers. In this, the old king Kulasekhara was murdered and Sundara Pandya was also defeated. He apparently sought the help of the invading Muslim forces under Malik Kafur, the general of Alauddin. His invasion only added to the confusion. We have the accounts of Wassaf and Amir Khushru about his raids. Another invasion under Khurra Khao has received full treatment in S. K. Iyengar's book *South India and Her Muhammadan Invaders*.

Malikkafur's inroad as Prof Sastri observes, marked the beginning of the end of the Second Empire. The northern part of the empire went to the Kakatiyas. Ravivarman Kulasekhara also ran through the entire Tamil country in 1311-12 soon after Malik Kafur left South India. From then on the history the Pandyas became the story of progressive decline, ending in the restriction of their sway to portions of Tirunelveli district and towards the close of 16th century in their final disappearance. This Jatavarman Sundara III (Acc. 1303) had the title *Madandarana* and he also seems to have issued a coin in

¹¹⁷ *Id.*

¹¹⁸ 252 3 of 1939-40

¹¹⁹ 270 of 1939-40

¹²⁰ 137 of 1956-57

that name. His record from South Arcot mentions the formation of settlement called Kodandarama-Chaturvedimangalam ¹²¹

His contemporary and rival Vira Pandya had the title Kaliyugaraman. His record of 31st year from North Arcot region records a gift by his queen Ulagamuluduaiyar alias Kaliyugaraman-tiruttol-piryāda-tirumangai ¹²². His record at Madurai mentions his Tirumandiraoi officer Tyagavinda-Brahmarajan ¹²³.

Recently, some inscriptions of the time of the Muslim occupation of Pandyanadu have been found and I will close this lecture by referring to them. In the Rudrakotisvara temple at Vclangudi in Tiruppattur taluk there is a record dated in the Hijra 736 and the 736 and the reigning king is called Maharajan Surattan (Sultan). This Hijra year corresponds to A D 1335-36. It records gift of land by Uravar to an individual (Munayadaraiyan) for his services to the village during the Muslim invasion (*Turukkar-vanam*). This affords evidence of the disturbed times that followed in the wake of the establishment of Muslim rule at Madurai by about A D 1323 (during the time of the Tughlaq). This would also show that the Sultan of Madurai became independent of Delhi by this time. It became so even in Hijra 734 = A D 1333-34. The people were aware of the presence of the new ruler and called him Surattan i.e., Sultan who probably was Jalaluddin Ashan Shah, the first Sultan of Madurai ¹²⁴.

At Kayalpattanam, a number of Arabic and Tamil inscriptions from tomb-stones datable to 1336 and later (even upto 1496) have been found. The earliest dated in Hijra 737 in A D 1336 found on the mosque mentions construction of a Jama Masjid to Sultan Muhammad Jamaluddin and its completion. ¹²⁵

Later history of the Pandyas.

The period of Madurai Sultanate, though only brief, was one of turmoil and widespread disturbance. The Pandyan country had witnessed several invasions earlier, by the Pallavas, the Cholas and

121 ARE 1956-57, p 77-78

122 ARE 1939-40, p 251

123 279 of 1942

124 ARE, 1958-59

125 ARE, 1949-50, p 9

others. But this invasion was entirely of a different character. The earlier conquerors never disturbed religious institutions and practices nor interfered with the individual's faith in the chosen religion. But this new alien wave with a holy war-cry tended to shake the very foundations of the hoary religious institutions like the temples. The enormous loot of the temples taken by Malik Kafur and his later counterparts are well attested by the contemporary Muslim historians and the indigenous records.¹²⁶ The Sanskrit epic *Madurai Vijayam* by Ganagadevi, the queen of Kampana and the *Koil-oluga*, give a vivid picture of the heart rending conditions of the times. The *koil-oluga* describes the sack of Srirangam and the *Madurantikasuravala* the sack of Madurai. They are also confirmed by a number of inscriptions from the Hindu temples. From a record at Tiruppattur (Ramanathapuram district) we learn that the Muslim forces struck panic in the country destroyed the temple, ransacked its treasures and desecrated the images therein. A certain Visdayadevan of Kunrakudi repaired this damage done and re-consecrated the images in the 46th year of Jatavarman Trivikrama Vita Pandya for which he earned the gratitude of the people of Tiruppattur. He was given certain special privileges and honours.¹²⁷ This would show the local resistance to the Muslim invasions. The Hoyasalavara temple at Kannanur (near Tiruchi) was converted as a mosque. It was again restored to the Hindus by Kampana and the deity re-consecrated. It was also during the Muslim attack the idol of Lord Ranganathan at Srirangam was taken away by the Sri Vaishnava leader Sri Pillai Lokacharva to Alagarkoil and then from there to further south and ultimately to Tirupati. The idol was brought back and re-consecrated at Srirangam by Kampana who was ably assisted by Gopanna, the chieftain of Gingee. This account is attested by the Sanskrit work *Prapannamritam*.¹²⁸ All these would show the sad state of affairs during the Muslim occupation of Pandya desa and the utter political vacuum. The Pandya were compelled to retreat to the extreme south and the Hoysalas under Ballala III after giving a dogged

126 See accounts of Ibn Battuta and Amir Khusrau.

127 161 of 1936.

128 For a full discussion of Kampana's campaigns, see S. K. Iyer's *South India and its Foreign Invaders* and A. Venkateswaran's *Tamil Country under the Sultanate*.

fight also went down. There is evidence to show that the Sultanate had control over Madurai upto A D 1371. Kampana's inscription of this date, records his general Gopanna's victory over the 'Tughlakars'. By about A D 1377-78, to be sure, all vestiges of the Muslim rule were removed and the Madurai region came under the sway of the newly risen Hindu empire of Vijayanagar.

What part the Pandiyas played in resisting the Muslim attacks and whether they helped the Hoysalas in their heroic struggle are questions for which no satisfactory answer is yet known. Apparently, there was no co-ordination or concerted action and the Pandiyas ploughed their lonely furrow in the extreme south, leaving Madurai to its fate. This heart-rending condition is graphically described by Ganagadevi's *Madurā Vijayam* which says —

“The temples in the land have fallen into neglect as worship in them has been stopped ... The suburban gardens of Madurai present a most painful sight on every side are seen rows of stakes from which swing strings of human skulls strung together. The Tamraparani is flowing red with the blood of slaughtered cows. The Veda is forgotten and justice has gone into hiding ... despair is writ large on the faces of the unfortunate Dravidars”¹²⁰. The work also makes a pathetic reference to the Pandiyas and their ancient sword which had now passed on to Kampana. It mentions that the Pandiyas who held unrivalled sway for a long time lost their power by the cruel stroke of fate and so Agastya sent the sword to Kampana. It fell to his lot to undertake the task of liberating Madurai from the yoke of Sultanate and thus fulfilled a task which the Pandiyas could not accomplish.

Both, during the period of Madurai Sultanate and later when Vijayanagar occupied Madurai, the Pandiyas had their restricted rule in Tirunelveli-Tenkasi region. But it would seem that people in the distant districts did not feel the impact of the establishment of Sultanate in Madurai sometime in A D 1330 or deliberately avoided any reference to the Muslim rule and continued to quote the regnal years of the Pandyan kings. The other interpretation would be that the Sultanate's authority was limited to the vicinity of Madurai and the interior and outlying places still continued to be under the different Pandyan

kings. Thus, the records of Maravarman Kulasekara who ruled between 1314 and 1346 are found at Sirkali in Thanjavur district. His co-regent was one Jatavarman Parakrama Pandya (A.D 1315-1347) whose records are only few at Tirunelveli Pudukottai and Thanjavur. The last mentioned king built the western tower and completed in A.D 1323 ¹⁵⁰. Maravarman Vira Pandya (c. A.D 1334-1380) has left records in Pudukkottai area. There were four more Parakrama Pandyas — one who ruled between 1335-52 a second who had his accession in A.D 1357 a third in 1367 who renovated the central shrine and the *mandapa* at Kuttalam (in 1387) and another Parakrama whose accession took place sometime in A.D 1334. We hear of a Jatavarman Kulasekhara who probably ruled from A.D 1395. The records of the last mentioned kings are practically confined to Tirunelveli region. The Madurai region passed on to the hands of the Vijayanagar who gradually extended their sway throughout South India. The Tirunelveli Pandyas became more or less subordinate to the Vijayanagar who however recognised *locus standi* of the ancient Pandyan line to continue as semi independent rulers in the Tirunelveli area. But intermittently they indulged in the ambition to revive the ancient glory of the Pandyas which, however did not meet with success. Thus during the time of Virupaksha II a Pandyan chief Bhuvanika Vira Samarakolāhala is said to have headed the forces of long-eared men (*lamba karna* or *cherulu potu*) and ran through the Tamil Nadu right upto Kanchi. Bhuvanika Vira's inscriptions are found in the Flambaresvara temple, Kanchi. But Saluva Narasimha the general of Virupaksha, came down to the south and expelled the invaders as far south as Rameswaram. This occurred sometime in A.D 1470 ¹⁵¹.

But for this episode the Pandyas continued to be in charge of Tirunelveli area owing allegiance to the Vijayanagar kingdom. During Achyutaraya's period when the ruler of Trivandrum made incursions into the Pandyan territory the Vijayanagar repulsed them and restored the territory to the Pandyas. Achyutaraya even married a Pandyan princess ¹⁵². The last of these kings lived upto A.D 1562. In the

¹⁵⁰ Kulasekhara Mahal in Venkateswaran is mentioned as the uncle of this Parakrama Pandya (ART: 1936-37 p. 77-78).

¹⁵¹ *Further notes on the History*

¹⁵² *Heras, 4 with Dynasty* pp. 313-17

meantime, the Nayaks of Madurai rose to importance. The Nayak governorship was founded at Madurai sometime in A.D. 1533, but later on became almost independent in its authority and even challenged the Vijayanagar kingdom in its last days. By about the middle of the 17th century the Nayak's power spread to the whole of the Pandyan country, including Tirunelveli region.

B ADMINISTRATIVE ASPECTS

I. *Territorial and Administrative Units*

Some considerable body of evidence has come up regarding the territorial divisions and administrative units of Pandimandalam. Sri Y. Subbarayalu has brought together some new data on this subject which deserves our attention.¹³³ The area was first known as Pandinadu and only from 13th century as Pandi-mandalam. From the time of Rajaraja I i.e. about A.D. 990, it was called *Rajaraja-valanadu*; as *Rajaraja-mandalam* from A.D. 1012 and *Rajaraja-Pandi-nadu* still later. There were about 100 *nadus* in all. Among them were some with suffix of *nadu*, some with *hūram*, some with *kulakkil* or *ēri-kil*, *Muttam* and a few *Valanadus*. What were these *nadus*? Were they simply administrative divisions? They were probably at first basic agricultural settlements, nucleating around certain viable areas with common water-source, soil, geographical contiguity etc. For example, Madurai was in the territorial unit called *Mādakkula-kil*, that means a certain tract close to the Mādakkulam tank which took sustenance from the tank had certain common links, which bracketed the villages with a *nadu* or *kulakil*-unit. *Nadu* literally means an area with human habitation and civilization as against *Kādu-(Kadukonru-Nadakki)* and these nucleating habitation zones with viable agricultural community became the various *nadus*, which later on assumed administrative character as well. The territorial assembly was called *Nattār*. The *Nattār* was a group of the representatives of the Vellanvagai landlords i.e., Urar. Being the influential and authoritative group, by virtue of agricultural land-holdings, they were the people usually addressed by the king, whenever a grant was made. Royal communications were addressed to them

133 I am thankful to Y Subbarayalu for permitting me to consult his paper "Some reflections on the territorial units in Pandi-mandalam" Paper read in Pandyan Seminar, Madurai, 1971

Their presence was necessary whenever the boundary of the gifted land was demarcated. This view is corroborated by the Dalavayapuram and Sivakasi plates, where it is expressly stated that the gifted land was delimited in the presence the *Nattars* and *Uras*. They also belonged to the Vellala community who formed a cohesive agricultural group tied together by marriage and other common interests. Sometimes the *Nattars* of several nadus assembled together for common purpose through the assemblies of *Chitra melipenai nattar*. An inscription of Jatavarman Sundara calls them as *Nattumakkal* and *Bhamipullirar* who belonged to the Vellala community as could be seen from their *prastis*¹³¹. They had a corporate existence. They had the name *Chitrameli perianattar* because of their emblem of plough which they worshipped and adopted as their standard. An inscription describes Vikrama Pandya as the patron of agricultural community.

The *Nattars* were supreme arbiters over lands of the nadus and the kings had to seek their endorsement for their orders regarding any agricultural undertaking or arrangement. *Valanadus* were there in Pandyanadu even in earlier days for example Sri Valla bha valanadu and Amitaguna valanadu. Paodi martanda valanadu are mentioned in the inscription of Varaguna II and Rajasimha I¹³².

About A.D 1021 during the time of Rayendra I the entire Pandi mandalam was divided into four valanadus—all called after the Chola kings:

- 1 Rajendra Chola valanadu
- 2 Madurantaka valanadu
- 3 Mudikonda Chola valaoadu and
- 4 Uttama Chola valanadu

But this arrangement was only a passing phase. It only lasted upto the time of Kulottunga I.

During the Chola occupation of Tanjyanadu they changed the names of mandalams nadus, villages, towns, temples and even streets. This process of Cholisation is almost like the present day trend of changing the names according to the wishes of the rulers. I will illustrate this by quoting only one example.

131 ARI 191-37 p. 7*

132 ARI 17 131 p. 5; 4.17 NB no. 21

An inscription of Sundara Chola Pandya from Mannarkoil in Tirnuelveli district states that the place was called Rajaraja Chaturvedimangalam, the temple was called Rajendra Chola vinnagar in Mullinadu in Mudikonda Chola Valanādu in Rajaraja-Pandinādu. The signatories of this record together with their native address are given¹³⁶ They are all after the names of Chola kings, queens, daughters and their various titles

- 1 Mummudi Chola-cheri
- 2 Arulmolidevar-cheri.
- 3 Nittavinoda-cheri
- 4 Sundara Chola-cheri.
- 5 Vānavan mādevi-cheri.
- 6 Sembian-mādevi-cheri.
- 7 Kundavvai-cheri
- 8 Panchavan-mādevi-cheri.
- 9 Ulokamādevi-cheri.

Even a street at Ambasamudram was called *Rejendrasola-perunderu*.¹³⁷ A corridor in the temple at Sermadevi was called *Rajadhirajan-tiruchurralai*¹³⁸ Thus the names of the street, temple, and its parts, the village, the nadu, the mandalam, all underwent a change overnight, the moment the Cholas occupied the Pandyadesa.

But, after the Pandya regained control, they again changed all the Chola names, gave them their own names. Thus, we begin to have Vikrama Pandya-valanādu (around Wandiwash in South Arcot 134 of 1956-57) Varaguna-valanadu (119 of 1910) etc Pandya-Kulasami-valanadu was changed into Pandya-Kulapati-Valanadu. An inscription of Jatavarman Sri Vallabha mentions this reverse trend

Stone-dam Parākarama-Pandyan Kallanai ,
 Channel Vīra Pandyan-kāl
 River : Sri Vallabha pērāru

136 S I I XIV, 145

137 146

138 190

But it must be said that the Pandiyas were less fanatical than the Cholas in this race for renaming the places

2 Village Sabhas

The gramam or Ur was the basic unit of local administration and we get ample evidence to prove that there was a sound system of local administration akin to the contemporary Pallavas and later Chola days. The Manur inscription of Maran Sadaiyan datable to A D 800 gives a good picture of the composition of the *Mahasabha* of a Brahma deya village, its various Committees (*varisam*) qualification of membership etc. which are very reminiscent of the famous Utturamerur inscriptions of the Chola days. But this is earlier in point of time and therefore important. Prof Sastri regretted that its full text was not available or published when he wrote his book.¹³⁷ But the same is now available.¹³⁸ The first important point is that it is called வெள்ளஸை. It was summoned by beating of a drum — *petungun Sam* and met at the stated hour in a public place. Membership was regulated by qualifications of property and learning. There was no election as at Utturamerur but all important property interests were represented on it. கோரை வகுக்கூடுக்கு வெள்ளஸையில் மன்றப் போ

They wanted that among the children of the share holders only one who is well behaved and has studied the code of law (*dharma*) may be on the village assembly, that shares purchased or acquired as *stridhana* could entitle one only to full membership in the assembly and in no case half or three-quarter member recognised such purposes should also elect only such qualified men to represent their shares as have studied a whole code those who do not possess full membership as laid down cannot stand on any committee (*varisam*) for the management of the village affairs that those who satisfy the prescribed conditions and become members should conduct themselves in a proper way and should not blindly oppose the proceedings by saying 'no no' to every thing and if they did so they would be punished. Even on each of

137 S. II et al. p. 94

138 E. I. XXII, pp. 9-11. Prof Sastri has later placed it between 800-850 in 1932.

(அன்று அன்று குத்துக்கால் செய்வாரையும் குத்துக்கால் செய் வாக்கு உறவாயுடனிருப்பாரையும் .)

The purpose of this record is obviously to regulate the membership and the composition of *vāriams*. Probably, all propertied people becoming members made the assembly rather an unwieldy body. Again, proceedings of such a large body were bound to run into chaos at certain stage and hence the drastic rules of conduct.

Another interesting inscription regarding the functioning of the Mahasabha has come to light in recent years from Sucindram¹⁴¹. It is dated kollam 403 — A D 1228-29. It records the details of the organisation of the groups of Malayala brahmins from Kilkarai and their representatives in the Mahasabha of the village. They were divided into 8 groups (*adaivus*), each belonging to specified houses. The eight members elected from each of the eight houses were authorised by the Mahasabha to assemble and deliberate on matters connected with the temple and the village. They were forbidden from having transactions of any kind in respect of temple lands to their own advantage. In case of a defaulter, a fine of 12 kalanjus and 5 kānams of gold was imposed and his property could be confiscated by the Sabha.

All Chaturvedimangalams or Brahmadayams had the Sabha. The non-Brahmadaya village had another type of assembly called *Ur* which probably functioned on similar lines. But we do not know much about the proceedings. The *Urar* of Velangudi is mentioned in a record from Tiruppattur taluk in the year 1333. It records the gift of land made by the *Urar* to a leader who did meritorious service to the village in times of confusion¹⁴². Sivakasi plates (10th century A D) mention that delimiting the village boundaries was done in the presence of *nattar* of Meluvembanadu and *Urar* of Nalapuram. While *Ur* was the assembly of the village (like the Sabha,) the *Nadu* was bigger assembly which had representatives for several Urs and Sabhas. The members of the *nadus* were called *Nattars*¹⁴³. Periodical meetings of the *nattais* to deliberate on matters of wide interest are recorded.

141 ARE 1958-59, p 18

142 *Ibid*, p 19, and see 275 of 1941 Tiruchendur inscription of Varaguna II describes the functioning of the *Mahasabha* (E I XXI p 101)

143 1960-61, p 16

Instances of one single assembly functioning for several villages are also available.¹⁴⁴ The officers of the king in the locality always took the assemblies into their confidence while collecting taxes and remitting them. In one instance certain persons were alleged to have not paid their tax dues and forced to sell their lands to the temple. But when the question was re-examined subsequently by another higher officer and the Bhattas of the assembly it was found that these persons were not in default. Hence, their lands were ordered to be restored to them.¹⁴⁵

On the whole, we feel that the village-assemblies were functioning actively in Pandimandalam just like their counterparts in the Chola country. But it should be noted that in point of time the village assembly system was earlier in Pandyan country and hence the forerunner of the Chola counterparts.

3 Temple Administration

The temple authorities were variously described as *çaganâlîgâra* or *Sri Bandarâlî* or *Sri Mahesvaras* or *Sri Vaishnava* (for Vishnu temples) *Mulaparishad*. In the Kuttalam temple *Pâuspata perumalal* are mentioned as managing the the affairs.¹⁴⁶ The *Mulaparishad* was an important body immediately in charge of the temple affairs receiving the endowments and putting them to proper use as envisaged in the trust to keep their lands, money, jewels etc., in proper custody and even lending on interest for agricultural and trading purposes — all under the general control of the *Maha Sabha* of the village. Generally, *Mulaparishad* and the *Maha Sabha* find mention as independent bodies but they functioned often as one unit. A record from Sucindram indicates that *Mulaparudai Sabha* supervised the affairs of the local temple under the direction of the *Maha Sabha*. It was an executive body under the *Maha Sabha*. In exceptional cases the *Mulaparishad* gave over the management of the temple into the hands of the *Maha Sabha*.¹⁴⁷ *Mulaparishads* at Tiruppattur and Tiruttangal temples were functioning actively. Since the temple was the pivot of the social, cultural and economic life of the village the temple management

¹⁴⁴ 26 of 1930-31

¹⁴⁵ ARE 12 7-8 p. 7

¹⁴⁶ S.E.I. XIV No. 65

¹⁴⁷ 17 of 1933-34

had considerable powers not only in religious proceedings etc , but also in other spheres where the temple had a vital role to play

4 Military System

A few facts relating to the army organisation and its position in the land may be summed up here Highest military chief was called *Maha Sāmantan* and he was usually not merely soldier but also a great scholar and cultured man Such an example we have in Sāmantan Ganapati and his brother Etti Sattan who were intellectuals and military officers as well Similarly, Māran Kāri the Chief Minister had a distinguished military career as attested by the Velvikkudi grant. Many warriors came from the Brahmin class also such as Māran Kāri himself (under Varaguna I), Narayana Cholāntaka-Brahmarayan under Vīra Pandia¹⁴⁸ and Aryan Charkravarti, the military commander of Maravarman Kulasekhara who had a triumphant march to Ceylon Parakrama Narayana Brahmasrirajan was a Dandanāyakan (captain of a regiment) under Vīkrama Chola Pandya (S I I XIV, No 189) Similarly, Sridharan Mantri Eiynan was a maha-sāmanta of the Pandyan army Many top military men who served under Nadunjadiyan Parantaka I came from the Vaidya Kula of Karavandapuram, which was a fortified town with military garrison stationed there¹⁴⁹ These military people have done many pious benefactions like excavation of cave temples of Anaimalai (by Māran Kāri) Tirupparankundram (by Sāmantan Ganapati) etc They were honoured with titles like *Mūvenda-mangalappēraraian, Pāndi-malangappēraraian, Pāndimartamangala-pēraraian, Viramangalappēraraian, Pandi Ilangomangalappēroraian*

Nakkan Pullan was the leader of the Pandyan army during Varaguna II's successful campaign at Idavai We have already made a reference to the fact that successive members of the entire Pallivelān family served as military officers and commanders under successive Pandyan kings — Varaguna I, Srimāra Sri Vallabha, and Varaguna II

From this we can know that certain families dedicated themselves to military service and this passed on from father to son and also

148 ARE 1958-59, p 16

149 K V Raman, *Karavandapuram — A fortified Pandyan Town* J I H Jubilee vol

brothers. On the whle the evidence suggests that military commanders and the army under them were loyal to the ruling king. Usurpation by military leaders so common in Vijayanagar and Muslim period was something unheard of in the Pandyan history. Only the fight between the ruling brothers created confusion periodically. Even in that stge coup or usurpation did nt occur. It is a tribute to the loyalty and discipline of the Pandyan military chiefs.

This fidelity to the master is well illustrated by the two hero stones found at Vilinjam with *rattelettu* inscriptions. The hero is stated to have discharged his debt (*Sevottupperuntadan*) by giving up his life for the sake of his master probably a Pandyan king. A similar hero-stone of Maranjadaiyan records that when the Chera forces attacked Karaikottai a Ulvittu Sevaka, Ranakirti gave up his life (ARE 1958-59 p. 16)

The Pandyan kings seem to have placed military posts and garrisons at different parts of the realm particularly in strategic places. Very often the regiments also looked after the law and order of certain localities or helped the local officers in the administration. We have already mentioned about the fortified town of Uggrankottai under the charge of certain military officers. Sometimes, certain areas were assigned to a body of army as fief and they were in charge of collecting taxes under the orders of the king. Such regiments were called *Padai Karanarar*. We have a record of 13th century (Mar Kulasekharn) from Tiruvadavur which carries the royal order assigning certain taxes of the locality in favour of the local temple. The order was addressed to the *Padai Karanarar* who were probably the accountants or executive authority of the regiments stationed there. This village must have formed part of their fief. They were responsible for the payment of taxes due from the village.¹⁵⁰

At Anaiyur near Madurai a Pandyan regiment was stationed. The temple records frequently mention the *Padai Karanarar* as being entrusted with the gifts and endowments meant for the temple.¹⁵¹ Similar instances of the *Padai Karanarar* looking after the temple or

150 ARE 12-2-61 p. 62

151 BNU No. 58 426-9 of 12-2-2 S. I. N. 451 1 E 1 V p. 44

in-chief of the army. Many important officers of the realm were simply called *Kalingarayan*, *Malabarayan*, *Pallavarayan*, *Munaiyadrayar*. The king first communicated his orders to them. It may be interesting to know that Pandyan thrones were also called by the same names. The royal office or a secretariat where the orders were drafted was called *eluttumandapa*¹⁵⁶. The darbar hall was called by different names such as *Alagia Pandyan-kudam*, *mandabharanan-tirumāligai* etc.

Tiruvasal mudali is mentioned as an officer of the king's household¹⁵⁷. Similarly *agappantri-mudali*¹⁵⁸. A lady of the king's household by name *Tirucudaiyal* is mentioned.¹⁵⁹ Certain executive officers who carried out the king's orders called *Magaretti* of the *Paravurantimakalam*.¹⁶⁰ The latter seems to have been the highest revenue body akin to our Revenue Board. The head of this board was called *Tinaikala-nāyakam*. *Nadu-regai sādōr* were the important revenue officers and surveyors of lands in the nadu who sorted them according to their grade and fixed taxes etc. *Vānyilar*¹⁶¹ were the revenue accountants who kept the details of revenues for each village and *ādā*. The title deeds of donated lands were signed by them. *Mudali* is mentioned as a tax officer.¹⁶² All copper plates of the Pandyanas are couched in beautiful Sanskrit and Tamil and many times in the *manipravāla* style, clearly indicating that both the languages held place of high honour. The composers of both were rewarded and respected. The Tamil portion of the *Velvikudi* grant was composed by Enadi Sattan Sattan who was also a high ranking military officer of the realm. He was the brother of Sattan Ganapati the *mahasamantan* of Nedunjidaiyan Parāntaka. Similarly Fiti Chettian a high ranking officer under Srimān Sri Vallabha was a renowned Tamil poet who came in the line of Sangam poets. Sri Vallabha's son Parantaka Vira Narayana called himself as *Sentāmī kōr*. In his Dalavayapuram grant he paid high tributes to the composers of Sanskrit and Tamil portion

156 43 of 1937 10

157 42 of 1947 47

158 218 of 1939 20

159 2 3 of 1941 4

160 17 of 1937 33

161 314 of 1925 20

162 94 of 1933 34

and rewarded them “இதற்குச் செப்பேடு வாசகத்தை ஆரியம் விராயத்தமிழ் தொடுத்த ” The Pandyan kings considered Sanskrit and Tamil with equal respect and regard This is evident in all their inscriptions and titles The beautiful Sanskrit and Tamil equivalents used drive home this point. To cite a few examples

Solantalai konda	:	Solāntaka
Emmandalamnm-kondaruliya		Sakalabhuvana Chakravarti
Ponmeinda Perumal		Hemachandanarāja
Gajādhyaksha		Anai Olukku
Dramila Maharaja		Tamil Pēraraiyan
Nadu-nilai-nāyakam		Madhyastha

The king's love for taking both Sanskrit and Tamil titles is best illustrated in the Dalavayapuram plates It gives the various titles of Viranarayana such as Kūdalkōn, Srinikētan, Sri Parāntaka, Gurucharīdan, Sentamil-kōn *

The point to be noted is that a sort of liberal bilingualism prevailed in their administrative documents.

Araiyers were probably of ministers' rank advising the king on matters of welfare activities, endowment etc There were *Araiyers*, *Pēraraiyers*, *Vijayaraiyers*, *Tennan Tamilvel*, *Tennavan Brahmarayan*, *Pandya Viluppēraraiyers*, *Pāndi Pallavaraiyass*, *Pandya Kongaraiyers*, *Nānji-nādālvān* They often figures in inscriptions as those at whose request king made certain endowments, or exempted taxes etc Evidently they were the king's representatives or officers serving in the various regions and advising the king. For example, *Nānjinādālvān* was in

*The Sinnamanur Plates of Rajasimha affords eloquent proof for this It describes the services of the Pandyan kings to Tamil and Sanskrit It says

வளமதுரை நகா கணும மறறதற்கு மதில வகுத்தும உளமிக்க மதியதனு லொண்டமிழும வடமொழியும பழுதற்த தானுராயந்து பண்டிதரின மேனதோன்றியும etc , In another context மகாபாரதந தமிழபுத்து மதுராபுரி சங்கம வைத தும etc

charge of Nanjilnādu Kongaraiyan might have served in the Konguāadu or might have hailed from Koagu nadu. *Ayyallar* and *Nyaya* *panpalana* perunderu are mentioned. It was evidently a judicial body.¹⁶³ They can be compared to the District Collectors who served as the channel of communication between the king and the nadus. Many aspects of Pandyan administration system remain obscure still. Much work remains to be done in this field.

6 Taxation

Much is already known about the various taxes collected from the people like *hadamai* *antarayam* *uludulkudi* *padikkāral* *tallāra* *pellam* *maran*, *idai vari* etc. We have heard of *tarai vari* a tax on the weavers, *panjupill* a tax on cotton or textiles. A tax on pearl fishery was called *Salapattēvai* collected from the Nattar of Kuda nadu.¹⁶⁴ Some special taxes like *kulabhara vari* *abhisheka-kāri* are mentioned to have been collected on the occasion of a festival. The king gifted these taxes to the temple.¹⁶⁵ One of the usual ways by which the king showed his benefaction either to a temple or to a distinguished service or a scholar was to make tax free gift of land. In times of drought tax exemptions were freely made. Tax evasion was often punished with confiscation of land and property and making it to the local temple. The people showed their protest by migrating to other places.

There are instances of the Sabha expressing concern about heavy taxation. Once, on account of the rise in taxes the Sabha had to cut its contribution to the local temple. Usually in any assessment or re assessment of land tax, the *Nattars* the *Ur* and the *Sabha* were consulted and taken into confidence. Land tax was the main source. Only cultivated lands were taxed according to their *taram*. During the time of Vira Pandya (13th century AD) on each *ma* 1/4 *kuśa* and 1 *kalams* of paddy was levied as tax.¹⁶⁶ Instances of heavy taxation are available. As the villagers could not pay during the time of Maravarman Sundara II his officer revised the taxes on taxable lands.

163 91 of 1933

164 437 of 1929/30

165 1141 p. 7-8

166 193/37 p. 26-27

after re-surveying with 18 ft. pole, and exempted the uncultivated lands¹⁶⁷

7 Land Measures and Other Measures

There was a good land-survey system. Lands were measured by certain standard - measures like 24 feet *kōl*, 18 feet *kōl* etc., and they were also periodically changed. During the time of Maravarman Sundara I a new lineal measure called *kudi-tāngi* which measured 24 span in length was introduced in the place of the older rod which measured only 18 spans. With this new measure, the lands were surveyed and taxes re-assessed, under the orders of Kalavayil-nādālvan who communicated it to the Nattars¹⁶⁸

Again during the reign of his successor Jatavarman Kulasekhara I, the measure *kudi-tāngi* was again increased by 1/4 of its length by the orders of the same chieftain¹⁶⁹

During Maravarman Kulasekhara's time the measuring rod was called *Asulniti*¹⁷⁰. Later records mention the measure *Sundara-pandyan-kōl*¹⁷¹ of 24 feet length and another *Virā-Pandyan kōl*¹⁷² of 18 feet. Thus 18 and 24 feet seem to have been the basic standard though they underwent slight increase or decrease and they were named after the ruling kings

8 Coins

Though numerous coins have been discovered in Pandyanadu, they are mostly of late period and some non-descript and difficult for classification because of the lack of legends. Particularly, early coins are indeed rare. The rectangular or square copper coins with double fish on one side and the elephant surrounded by the *ashtamangalas* are probably the earliest and they are rightly ascribed to the Sangam period. They are exactly like their counterparts of the early Cholas of the same period. Though they are ubiquitous and found in baskets in

167 715 of 1962-63

168 1936-37, p 74

169 329 of 1959-60

170 48 of 1928-29

171 521 of 1962 63

172 715

the Vaigai bed none of them has any legend on them But variations in their size, shape and the symbols may perhaps indicate the various denominations The coin *anai-achchu* referred to in the inscription might be a reference to this elephant coin Some gold coins with fish but without any legend have been ascribed to the Pandyas From Sangam literature we learn *Kānam kāsu* etc., were gold coins It would indeed a great discovery if we could find early coins with the Brahmi letters There is every likelihood of this

Regarding the Pandyas of Kadungon line we get a reference to the coin named *Avanipasekharan-Golaga* which was a copper coin issued probably by Srimaran Sri Vallabhn who had the title *Avanipasekharan*¹⁷³ In the records of Varaguna II we get reference to *kāsu* and *palan kāsu*¹⁷⁴ Recently a round gold coin of Varaguna II (Acc. A D 862) has been identified in the collection at the National Museum, New Delhi It has two carps vertically placed on one side and on the reverse is found in clear bold grantha characters the name-Sri *Varaguna* in one straight line Varaguna's lavish endowment to the Tiruchendur temple included 1400 gold *kāsus* and his endowment to Ambasamudram included 290 gold *kāsus* Another record mentions that one gold *kāsu* was one *Palang* in weight¹⁷⁵ There is the other type of gold coins, the Pandya Dhananjaya coins with fish on the obverse and the legend Sri Pandya Dhananjaya on reverse in Nagari Characters It is doubtful if these were Pandyan imperial issues¹⁷⁶ An early 9th century Pandyan record mentions *dinaras* and *lasas* were endowed to a temple¹⁷⁷ The *dinaras* were current in Pandyan country in the 14th century also since Weiss mentions it as coins of red gold¹⁷⁸ The early ones were evidently the imported Roman gold coins which were widely current in South India as the one mentioned in Ikshvaku inscription They were valued for the bullion content.

I have collected from the inscriptions a few variety of coins that were current during the 10th century.

173 Dr. Lakshmi S. Iyer and PL III 63

174 ARF 1022-23 p.66

175 R. Varaguna 1022-23 JNSI XXXII pt. 1

176 I. I. XXXI No. 17

177 R. Varaguna "u"

178 RAN 27 1 p.12

1. *achchu* Referred to in many inscriptions of the 10th century in the records of Solan-talaī-konda Vira Pandya ¹⁷⁹ We do not know the value but a later record says $1\frac{1}{2}$ achchu is equal to 102 panam

2 *ānai-achchu* — 6th year of Jatavaraman Sri Vallabha S I I XIV No 212

3 *Kāsu* or *sempon kāsu* and *panam* (*Ibid*, 533 and 244) From Varaguna's record we learn that $10 \text{ } pon = 1 \text{ } kāsu = 1 \text{ } kalanju$ of gold (No 231)

4 *Palankāsu* the old *kāsu* was of greater value For endowing one or two lamps 3 *palankasus* would do, whereas for the same purpose 1000 current *kāsus* were needed

5 *Drahmam*, One old *kāsu* = $1\frac{1}{2}$ drahmam (No 243)

6 *Kānam* = $1 \text{ } pon$

In later inscriptions besides the general term *kāsus*, *panam*, *palankāsu* etc , we come across the following names

7. *Pudu kulugai panam* current in Jatavarman Vira Pandya's record at Madurai (273 of 1941-42)

8. *Danapālan-kulugai* — Same king — current in Tirunelveli district (54 of 1944-45)

9 *Anrada narpu kāsu* — Same king

10. *Palam-Soliyakkāsu* — Same king

11 *Vira-Pandyan kāsu* (*Ibid*),

12 *Palamudal-ānai-achhu* — Maran Sundara's time, 22 veli and 6 ma of land obtained for 55 *palamudal anai-achchu* (312 of 1949-50)

13 *Ellan Talayāna*

Coins of Jatavarman Sundara with legends such as *Kalyugarāman*, *kachi-valangum-pcrumāl* etc , are well known to us. Similarly, later coins with legends like *Samara kōlāhalan*, *Bhuvanaika vīran* are also known The latter was an issue by Maravarman Kulasekhara I His son Jatavar-

ma Sundara III issued the coin bearing the legend *Kodandarman*. A record dated *kollam* 589 i.e. A.D 1413 mentions a coin issued by a Tirunelveli Perumal Vira Pandyan named *Nemani Kaliyuga Raman*.¹⁰⁰ The place name *Nemani* prefixed probably indicates that it was minted at this place. The same coin mentioned in a later record also dates *Kollam* 733 = A.D 1558¹⁰¹

Some coins of foreign origin also found their way into Pandyanadu. We have already mentioned about the presence *dinaras* as early as 9th century if not earlier. The *Drahman* was another. Besides these, the Roman gold and silver coins were possessed for their metal value but never current as coins. Coins from Ceylon were familiar here and they were called *Ilakkari*. Ceylon Coin *kaha-para* issued by Parakrama Bahu was ordered to be current in Pandyan country when the Ceylon king invaded Madurai against Kulasekharan.

Public Works

Government took interest in fostering agriculture by affording irrigation facilities. This took mainly two forms — either digging a channel from a nearby river or excavating a lake with sluice. Selian Sendan excavated a channel and built a sluice.¹⁰² During Srīmāraṇ Sri Vallabha's time his general Ettu Sattan of Iruppaikudi did extensive irrigation works. He improved tanks called *Tinomūl ēri* *Maran-ēri* in the arid tract.

An officer of Vikrama Pandya dug a channel and built a sluice for it to carry the water from river Lennal for irrigating the lands of Tiruvannamalai.¹⁰³

At Silaiman near Madurai an inscription of Kulasekhara dated S. 1134 (= A.D 1212) mentions that the Manābharaṇa Mürenda vīr of Kappilur an officer excavated a channel called *Tyāganchitriya pērāru* from the river Vaigai.¹⁰⁴

100 725 of 1964-65 Mint is mentioned as *Kerlaur* off 11 *ṇāyakam* ARE 1913-4, p. 60-61

101 309 of 1973-74

102 1964-65 p. 62

103 700 of 1934-35

104 33 33 of 1961-62

An epigraph of 11th century from Kuruvithurai (Nilakkottai taluk) mentions *Parakarama Pandyan Kallanai*, *Vira-Pandian-kāl*, *Sri Vallabha pērēru*. *Parakrama-Pandya Perāru* is also mentioned.¹⁸⁵ Vasudevan (under Srivallabha) repaired the channel and named it *Vāsudevappērār*.

Besides rivers and channels, tank irrigation was widely popular. Madakkulam, near Madurai figures in many ancient records. We hear of *Parāntaka-pērēru* near Uggankottai. The local sabhas had *eriyarjam* to look after the maintenance of the lake, strengthening of the bund in rainy days etc.

10 Conclusion

The foregoing facts are only glimpses of the Pandyan administrative system. There is scope for considerable work in this field, especially because of the epigraphical records are enormous now. But even the glimpses given above give us the impression of the soundness of this administrative system. Though it was a monarchy, it was regulated by code of law and *dharma*. Monarchs were all enlightened and properly advised by the highly educated and cultured Uttaramantrins. The military generals were not merely soldiers but also intellectuals. The state was not functioning in the ivory tower. There was a continuous dialogue between the administration and the people in whose welfare the kings took a keen interest. The stone records of the times are full of royal concessions, and exemptions, land-donations etc., to various sections of the society and cultured institutions. Names like *Madappuram*, *Pallichandam* (land grant for Jain establishment), *Devadānam* *Tiruvidayattam* (tax free gift lands to the temples) *Tiruppanippuram* grants for the repairs and renovations to the religious establishments, *kūttu-kāni* (lands assigned to the artistes) *Pulamai-vritti* (gifts for scholars), *Battavritti* etc. would all go to show how the monarchs gave sustenance and encouragement to educational, cultural and religious institutions. They honoured the military commanders with title *Enadi* and gave land-grants. They were constantly in touch with the country side through the sabhas, the Urs and the Nattars without whose endorsement they did not do any drastic changes in the land revenue and other vital matters. There was considerable scope for local self-government by the village assemblies which practically looked after all

their day to day affairs without external interference and that the assembly not only represented all local interests but also was composed of qualified persons. As the Manur record says, the Sahhas were *Makkal-Sabhai* but regulated by certain qualifications of character and discipline. Similarly the central Government with the enlightened king at the apex, ably assisted by qualified *Uttaramantrins*, *Nādālvans* etc. was a source of strength and stability. The Pandyan monarchy was rooted in the popular will of the people. Hardly we come across any tyrannical ruler. Though we do get instances of race for power and a few succession disputes, they are extremely few considering the length of their rule. In fact, in their copper plates each takes pride in mentioning his predecessor and his achievements in the political and cultural spheres. There is no evidence to show that there was ever a tyrant among the Pandyas. The emphasis was on the welfare and good administration. Stability and efficient administration at the centre and local initiative at the village level and a good co-ordination between these two levels contributed to the success and soundness of the administration. It was no enlightened monarchy with the welfare of the people as its ideal.

LECTURE II

SOCIAL AND CULTURAL ASPECTS

1 FORMATION OF SETTLEMENT AND COLONISATION

In Pandyanadu, the fertile plains of Tambraparani had attracted human settlement more than other parts. The next focus centre was on the banks of the Vaigai. Other arid parts of Madurai and Ramanathapuram districts did not afford facilities for any large scale habitation. That is why, comparatively speaking, we do not find such a concentration of the Brahmadeya villages and temples as we get in the districts of Thanjavur and Tiruchi. From the Pandyan records, we come to understand, however, that there was a conscious attempt by the Pandyan kings to attract the Brahmins to come and settle down in different parts of their realm for which they were given lavish Brahmadeya villages, or Chaturvedimangalams, tax-exemptions etc. Similarly, the Pandyan kings tried to attract the trading community also so that commerce would grow. Thurston in his "Castes and Tribes" has recorded the tradition that about Kali 3808 a Pandyan king named Sundara Pandya asked the Chola king to induce some Vaisyas to settle down in the Pandyan country. They settled down in the country north of the Vaigai river, east of Piranmala and south of Vellar.

An inscription of Maravarman Sundara also mentions the settlement of the Rajanārāyanapuram branch of Nagarattar community ¹

Brahmadeya

Several instances of the kings inviting the Brahmins to settle down in different places and giving them lands for the purpose are recorded.

Kattarimangalam in Tiruchendur taluk was ordered by Vikrama Pandya to be called as Vikrama Pandya Chaturvedimangalam and 64 Brahmins well versed in the *Vedas* and sastras were settled down there ²

A record of the same king from Tiruppachetty refers to the formation of a new colony of 46 Malayala Brahmins from Malaimandalam

1 ARE 1935-36 p 80

2 377 of 1929-30

This was done because the population of the village had become much decimated and this was represented to the king. He arranged for reorganisation of the village and settling of the Malayala Brahmins of the neighbouring district. For this, the village was marked out lands measured necessary channels dug and sluices built and house sites and lands were apportioned to the new colonists. A temple was also built and it was called Malaimandala Vinnagar Alvar ³

A number of *agarams* founded by Jatavarman Sundara (Acc. A.D 1303) who had the title 'Kodandarama' are recorded. In South Arcot region lands were sold to the Brahmins and their *agaram* was called Kodandarama Chaturvedimangalam after the king. The lands were purchased from *Bhumipattinar* or Nattumakkai who had enjoyed the tenancy rights of the village and who were all Vellalas and who formed the body — *Chitramzhi* — *Perumalilai* ⁴. This example however would show the creation of Brahmadeyas was done with the endorsement of the agricultural community who had the tenancy rights of the lands.

Vānādarayān Kālingarayān an important minister under Māravarman Kulasekhara I established several *agarams* at different places and built temples for the memory of the king ⁵.

Avanivendrāman Cheturvedimangalam in Ayakkudi was formed in the name of the king in Vaigainādu by settling 128 Brahmins. Land was made taxe free ⁶.

During the time of Jatavarman Sundara (Ac 1261) a new village was founded by clubbing a few together and settling in them a number of Brahmins. It was to be called Sundara Pandya Chaturvedi mangalam. 200 vels of lands were distributed to 121 Brahmins who were teachers of *redas* and also others like the *lalita* accountant, carpenter, black smith, *arkachas*, barber and wise *vetuyan* etc. Revision was also made for a grazing ground, crematorium etc ⁷.

3 1920-29 p 110

4 1935-37 p 77-78

5 1919-20

6 1953 / 11

7 ARE 19 5-2 p 18

Another record mentions the fundation of the villages called Avami-muladudaival-Charurvedimangalam and Bhuvanamulududaiyal-Charurvedimangalam, apparently after the queens of the Pandya kings ⁸

The newly formed villages were around the temple and had facilities of water, cultivable lands etc.

2 CIVIC AMENITIES IN THE VILLAGES AND TOWNS

Interesting is the reference to street lights on the roads. There were separate streets for different classes of society. *Nānādesipperunderu* would show they were occupied by the merchant class. *Sāliyarteru* is mentioned as the quarters for weavers

Water-sheds

A record from Dalapadisamudram mentions the provision made for street lights and also for the maintenance of two persons to look after the water-sheds called *Rājakkartamīrpandal* and another called *Munnūrruavperumpandal*, presumably after the guild or regiment of 300 persons. To open water-sheds at convenient intervals along the important highways was a popular form of benefaction in the olden days

Merchant community

As pointed out earlier, the early Tamil Brahmi inscriptions themselves contain evidence of merchants and merchant guilds doing benefactions to the monastic resorts. There was a guild at Vellara near Madurai called *Nigamattor*¹⁰. In later epigraphs we get very good evidence for the active part played by the merchant organisations like *Nānādesis*, *Manigrāmattar*, *Ainūrruvar* etc. We get evidence of the merchant and artisan people colonising in different parts along the east coast. A 10th century record from Sirudavur in Chingleput district registers donation for a Vishnu temple from a merchant from Pandya-mandala. A 14th century record also refers to the colony of settlers¹¹. In Chingleput district itself places like Chintamani, Mylapur, Tiruvot-

8 *Ibid*

9 1928-29, p 67

10 I Mahadevan *Corpus of cit*

11 ARE, 1933-34, p 35

tyur Tiruvadandai Mahabalipuram all on the sea-coast were great centres of commercial activity as could be judged from the inscription of these places. The big temples in the tract could be built and maintained only owing to the philanthropy of the thriving mercantile population

Ariviyur near Sivapuri was called Desi Uyyavanadān pattanam and it was a place of some commercial importance. There was in it a street named *Āṇādesipperunderu*. A number of merchants figure as donors to the local tank here.¹² Early inscriptions at Uggirankottai mention the benefactions to the temple made by the Nagarattar the pre-eminent merchant community of Pandyanādu.¹³ They built a corridor in the local Siva temple and it was named *Nagarattar Tiruchchārādai*.

A record of Māravarman Sundara (13th century) from Pillaiyarpatti in Ramanathapuram district gives interesting information about the Nagarattar community. It speaks about the origin of Rajanārayanapuram branch of the Nagarattar.¹⁴ It states that the Nagarattar settled in *Aiūrūppunderu* in Erukankudi and purchased some lands at Marudangudi for founding a new colony called Rajanārayanapuram. It was one of the nine places where the present Nattukottai Chettiars colonised in the Pandyanādu. The present record gives the approximate date of the colonisation of one branch in the first quarter of the 13th century. The Nagarattars were in charge of a number of temples. They even had the right of collecting certain levies for certain festivals.

On the festival occasion the deity was to be heralded as *Danmali rāla on tamburam*. Evidently Pillaiyarpatti was one of the *śāla* or merchant communities who organised themselves as associate bodies of the *Tisaiyārattaiyārūrār*.¹⁵ We get good many references to this body *dyrattaiyārūrār* *dyrattu-eleunurār* etc. They were evidently corporate bodies comprising of leading merchants. The temple at Sivapuri was called *Ayyattarūrārā Istarām Udūrār*.¹⁶ A record of Maravarman

12 ARE, 1970-21, p. 63 and S. I I XIV 13.

13 192 of 1933-34.

14 ARE, 1933-34, p. 73.

15 ARE, 1905-1, 3.

16 1970-22, p. 63.

Kulasekharan I mentions a toll collected on articles of merchandise to the temple by the regional representatives of the great organisations like *Tisaiyayirāttu annūrruvar* and *Chitramēli-perianāttar*. The *manigrāmam* of Kodumbalur was one of them. Other centres of these merchant guilds were Uraiur, Rajasekharapuram in Malainādu etc¹⁷. Ayyapoli was another guild that was functioning in Periakulam area¹⁸.

Prasasti of a merchant guild

Another inscription of the same king datable to A D 1318 contains an interesting *prasasti* of the *Vaniyanagarattar* in the 18 districts (*Padinen-Bhūmi*) on both the banks of the Kaveri. It claims all mythological associations like the Garuda, their flag, the Pampa, their river, Jayavarman, their elephant etc¹⁹.

Another record of 13th century from Kiramangalam states that the Nagarattar of several places met and agreed to provide for the daily worship and upkeep of the temple tank called the *Nānādesam* by a levy on their imports. It seems to have been a self-imposed levy for a good cause²⁰. Another record from the same place mentions that the mercantile communities *Padinen-Vishayattar* (of 18 districts) provided for the worship in the temple²¹. Velangudi in Tiruppattur taluk had a merchant colony. It figures in an inscription as Vaniyanagaram and the merchant of the place had even the *padikkaval* rights. A record from this place mentions the donation of a pearl merchant of Kaliyamangalam and his name was Alagianayan-Valai-vīsuvān²². For a similar purpose of renovating an old temple in Ramanathapuram district, members of 18 vishayas attended a meeting and among them, were the *Valanjiyar* of South Ceylon, *Anjuvannam* and *Manigramam*, all self regulating corporations of different classes of merchants^{22a}.

Social groups

Regarding the social set up, nothing new need be said. It was essentially an orthodox, conservative set up based on the caste system.

17 286 of 1964-65

18 S I I XIV, 251

19 1960-61, p 23

20 ARE, 1935-36, p 81

21 *Ibid*, No 162

22 503 of 1958-59

22a 598 of 1926

with all its good features and also the draw backs. We get reference, to the well known social groups Valangai and Idangai groups - which were very conscious of their rights and privileges and which represent roughly the agricultural class on one side and the industrial or the artisan class on the other. The constant rivalry between them in later history is well known. They are recorded even in Vijayanagar inscriptions. We do not know about their positions in earlier times. They seem to have claimed certain amounts of autonomy to have their own rules and regulations of conduct, often defying the king's orders. But the evidence is not so clear in the Paadyaa records as they are in the Chola ones. However a record of Jatavarman Sri Vallabha from Tenkarai (Periakulam taluk) appears to record certain rules framed by them.²³ But the record is fragmentary and hence we are not able to understand its significance. The guild *ayyappal* and its association with the temple is mentioned. We have already made reference to the respectable place of the agriculturists in the society. The merchant community, the artisan classes were also having their recognised importance in the village community.

Sati system

Sati system which was one of the evils of our social system does not appear to have been prevalent in Tamil country in any appreciable manner. We get indeed only rare instances. The classical instance is of Vanavan Mahadevi, the queen of Sundara Chola Parantaka II who entered fire on the death of her husband. In the *Purananuru* Perungop pendu a Pandyan queen is said to have done likewise. But, probably this was confined only to the royal class. The common folk do not appear to have practised it. But in one of the more recently discovered records from Tiruppuliyaram in Tirunelveli Dt registers a gift of an individual to the deity for the merit of his daughter who entered fire as sati.²⁴ This is one of the few such rare instances.

Refuge colonies

We get a few references to certain places called *ayi drju ali'* i.e., asylum for the oppressed the full significance of which is not known to us. Sundara Pandyanallur near Tellaru in South Arcot is

mentioned as one. Such people who probably left their original places out of some fear or oppression, were rehabilitated in the new colonies with some tax concessions. An inscription from Sucindram records the founding of a similar *anjanān-pugalidam* around the temple at Sucindram.²⁶ Quite likely, the people of the border areas crossed the borders to escape oppressive taxation. But full picture is not available. It might also be due to drought in certain areas, the people might have migrated to better areas temporarily.

Famine

A record datable to A.D. 1227 informs us that at Ilayangudi there was a famine in the village and in order to relieve the distress, the residents even sold some of the jewels belonging to the temple. In the next year, when normal conditions returned, they restored the ornaments to the deity.²⁷

Self immolation

Another rather repulsive system of self-immolation is recorded in South Arcot region.²⁸ But it was not popular and was only a rare happening. A male *devar-adiar* of the temple cut off his head and sacrificed his life, probably in fulfilment of a vow on the completion of the *mandapa*, which was long lying incomplete. For this act, some 1000 *kulis* of land was granted as *Udirapatti* to the sons of the deceased in grateful memory of his heroic act of self-immolation. Another type of self-immolation is reported at Tirupparankunram. During the Muslim attacks, some devotees are said to have fallen from the gopura, as a sort of expiation to keep them away from temples. But such instances were fortunately rare.

3 CULTURAL ASPECTS

Music, Dance and Learning

We have some interesting details regarding many aspects of cultural life of the people. From an inscription of the 13th century from Attur near Tirunelveli, we learn that there was a theatrical hall

25 474 of 1958-59

26 291 of 1949-50

27 197 of 1944-35

and a troupe of actors and actresses to enact dramas (*nātakas*) on the occasion like *Arani tirunāl*. Some lands were given as gift to the actors and actresses and such assignments were known as *kollādu-kām* ** Drama is referred to as *Tirunātakam*, sacred drama, implying thereby that it was with a religious or puranic theme. The hall was called *Alagia pandyankūdam*. Gifts to the Sāntikūtīan and one actress by name Tirumēni pīryādāl are recorded. A record of A. D 1425 from Tiruchendur speaks of gifts for dancing girls to do service by dancing during *mahapūja* and *andikkappu* **

Two records of Māravarman Kulasekhara (Acc. 1268) from Minakshi temple at Madurai speak of endowments of land as *Itita* to a musician called Periyān. He was given the title *Pandya Vellānai ventra pāṇḍya vādyamarayar*. Another record speaks of similar grants to eleven musicians of the temple. The names and number of musical instruments used by them are given as *Iiramaddalam maddalam timila semai kalam, kan* and *tiruchinnam* ** At Attur, Sāntikūtīan is mentioned i.e. one who enacted *Sāntikuttu* a variety of dance and stage play ** There was a theatre (*nātakasalai*) within the palace at Madurai **

Learned people were patronised by lavish gifts of lands and other needs. Varaguna I prided himself as *Pandita ratnale* lover of scholars. The number of Chaturvedimangalams, Brahmadeyas and Bhattacharyas recorded in the inscriptions testify to the patronage of the learned people. Gift for scholars is mentioned as *Pulamai triti* ** Tax exemptions for their lands are recorded. Every king boasts that he created many Brahmadeya and performed so many *jaynas*. Schan Sendan for example, declares that he performed so many *Hiranya, arbhas, Tuldharas* etc. Similar claims we get in Velvikudi and other records. These would show also their unshakable faith in the orthodox Hindu rituals. Almost all the Pandyan copper plates were issued in favour of the learned people. The Sivakasi grant was for Vasudeva Bhātīan in appreciation of his composition of a *prasasti* in the *arūpīśīkṣā*. The plate

** 411 and 413 of 1929-30

** 3 of 1919-30

30 1939-40 p. 19

31 S. I. I. XIV. n. 17

32 B. I. 254

33 71 (1929-30)

calls Madurai as Tamīkkūdal, clearly supporting the tradition that it was a great seat of Tamil learning — where Tamil poets met, vying for recognition. Srimaran Sri Vallabhan honoured one Etti Sattan with the title *Iruppaikkudi-Kilavan* who was a descendant of a poet who adorned the Sangaphalagai at Madurai ³⁴ One Sēnavaraiyar figured as an important officer in the 13th century records from Parantakanallur. Was he the same as the Senavariyar, commentator of *Tolkāppiyam*? ³⁵ The Dalavayapuram plates inform us that the father of the scribe was a Tamil poet named Pāndi-Tamilābharanan. The Tamil portion of this grant begins with the words ஒங்கு திரைவியன் பரபவில் which is also the opening line of the Sangam classic *Madurai Kānji* dedicated to Nedunjeliyan. Some of the terms occurring in this copper plates are reminiscent of Periālvar's references to the Pandyas. For example, compare the epithet “கடல கடைநது அமிரது கொண்டு of the plate with கடல கடைநது அமிரதம் கொண்டு கலசத்தை நிறைத் தால போல of Periālvar. Similarly, Periālvar's reference to the Pandyas' greatness as “பருப்பத்தது கயல பொறித்த பாண்டிய குலபதி போல” is echoed in the inscriptions

Colleges and Libraries

Some evidences are available for the existence of some *Ghatikas* or colleges for higher learning. From literary sources we know that Madurai itself was a centre of learning just as Kanchi was. In South India, certain institutes called *Sālais* and *Ghatikas* served as places where pupils were imparted training not only in the ancient lore like the *Vedas* etc., but also certain military disciplines. The well known example was *Kāndalūr-Sālai* in the Āy country, which was a sort of military training college besides imparting other academic studies. Similarly, at Parthipasekharapuram, there seems to have been another institute. In the inscriptions of early Pandyan kings, all important Chief Ministers like Māran Kāri, Māran Eyinīn, Sāmantan Ganapati, Sāttan Sāttan were well versed in the military as well as literary and religious pursuits and most of them hailed from Karuvendapuram or Ugkarankottai. It is likely that there was one *Sālai* situated there. There was a College at Kanyakumari

34 334 of 1929-30

35 *Ibid*, p 78

named Srivallabha perunjālai as an adjunct to the temple. It was evidently founded by a Pandyan king or his Ay feudatory. Later on it was renamed as *Rājarājaperum Sālā* by Rajaraja I. Lands were endowed for the institution as *Sālābhogam*. There was provision for 50 Sattars to stay and study there. (E. I. LXVI 37)

A record of Jatāvarman from Chiogleput district mentions a *Ghatika* at Kāvanur in Sengāttu-Kōttom.³⁶

Library

A record of Jatāvarman Sundara of Chidambaram speaks of a Saraswati Bhandāram (library) its organisation and administration under the orders of a chief Pallavadaraiyar. The library was originally formed by a poet Svamideva and now it was expanded. A list of 20 scholars proficient in different branches of learning were employed to copy down in Sanskrit and Tamil and compare and check the manuscripts.³⁷

These data clearly show the interest evinced in those times to maintain libraries with facilities for copying important works. One of the works mentioned is *Siddhāntaratnākara* by Somesvara

We have evidence for another Saraswati Bhandāra in the temple at Sermadevi and the grant of land for the recitation of the *vedas* and *puranas* therein

Mathas

Next to temples *mathas* or seminaries were centres of religion and learning. They belonged to different sects and affiliations and were recipients of gifts from kings and people. But mostly we get much information about Saivite *mathas*. A rather long epigraph of Narān Sundara II states that the king provided for the recitation of *Tirumāṇam* in the temple at Tirunelveli by as many as eleven *saṭṭarai* who were the disciples of several important pontifical heads of *matha* in South India.³⁸ They were —

36. 51 of 193 33

37. ARE 19 157

38. C 13 of 1916

39. 4 7 of 1921 20

- 1 Vishakanthadēva-Santāna ,
- 2 Bhattavīra-Santāna ,
- 3 Tīruvārur-matha ,
- 4 Bhīksha-matha ;
- 5 Matha at Madurāi ;
- 6 Alagianāyaka-Santan at Tīrunelveli.

Representatives of all the *mathas* recited the *Tīrujanānamm* which was probably a sacred work of the Sīva-siddhānta school ⁴⁰

At Tīrappattur, in the east street adjoining the temple, there was the *Bhīksha-matha*, presided over by Sarvesvara. This is mentioned in a record of Vīra Pandya (A D 1281) ⁴¹. The origin of this *matha* is not known but in later times its connection with pontiffs like Aghora Sīvāchārya and Isāna Sīvachārya suggest a possible connection with the Sīva-Siddhānta teachers of the same name. The *Bhīkshamatha* is also mentioned in a later record of the 16th century A D in association with Golaki-dharma. The disciples were in charge of some temples in South India including Pandyanadu ⁴².

At Aruviyur near Sīvapurāi (Tīrunelveli district) a merchant constructed a *matha* during the time of Srīvallabha ⁴³. At Tīrupparankunram, there was the *Kilai-matha* for which Vīkrama Pandya gave some grant ⁴⁴. At Tīrunelveli in later half of the 13th century, during the reign of Maran Sundara II one Māmātī of the king constructed a *matha* called Seyyanampiratti-matha, after her own name. She was probably the queen of Hoysala Somēsvāra who was the *mama* of the king. One Tamil Pallavarayar was the local chief ⁴⁵. At Tikkurungudi, there was *Kalaiyarkalan-tirumandapam* for which a tax-free land was given as *madappuram* during Jatāvarman Sundara's period ⁴⁶. At Sākkottai (Ramanathapuram district), during the reign of the same king there was *matha* presided over by Bhavitachariyar Dakshinamurti for

40 Another reference to this work cf 463 also.

41 173 of 1929-30, p. 82

42 178 of 1929-30 ,

43 1928-29, p 68

44 248 of 1941-42

45 298 of 1940-41,

46 407 of 1954-55

whom the assemblies of village and nadu gave lands as *Tirumadatilagam*⁴⁷ At Madurai there was one *Bhutanarkaravar-matha* for which a royal grant for feeding 1000 pilgrims at the rate of 100 daily during festival days, was given⁴⁸ At Sermadevi we get some evidence for its association with Kashmir Savites Several natives from Kashmir desam and Aryadesam figure in records⁴⁹ At Kuttalam *Pasupata-makkal* were in charge of the temple.⁵⁰

Vaishnava-mathas

In the 12th 14th century period quite a few Sri Vaishnava *mathas* came up in all important centres like Tirupati Srirangam Kārchi presided over by ascetics called *Jiyars* Some of them trace back their origin to the times of Ramanuja and some even earlier (e.g Srirangam) The *Jiyars* were the custodians of worship and ritual in the temple It was their duty to see that the *pūjas* were done in accordance with the code laid down by Ramanuja.

At Alagarkoil there was a *matha* named *Tirunādudaiyar matha* for feeding *Tridandi* *Sanyāsin* and *Ekāngi Sri Vaishnavas*⁵¹

There was also another *matha* named *Fulasekhara-matha* in the same temple for which land was given as royal grant⁵²

At Tirukkurungudi there was the *Tirumangai matha* for the *tridandi* ascetics for which tax free land gift was made by a Pandyan king⁵³

At Alvar Tirunagari there was the *Arulale Odai matha* to provide facilities for scholars It is stated to have been founded by Tirukkurugur Mahāmungal (Nammājvar) during the time of Mara varman Sundari (13th century)⁵⁴ The famous *Vānamālai matha* came up much later i.e., after Manavala Mahamuni But mathas

47 52 of 1946-47

48 773 of 1937-40

49 S. I. C. XII No. 197

50 114 6

51 777 of 17-7-10

52 279

53 3 3 of 17-7-10

54 113 of 1937-40

listed above were of earlier period. The pontiffs of these *mathas* had their main object in regularising the worship and rituals in the temple in accordance with Sri Vaishnava tenets, of affording spiritual initiation and training to their disciples, in providing facilities of feeding etc , to the scholars and pilgrims on festive occasions. To that extent, they were doing social service besides ministering to the religious aspirations of the people. They were often centres of intellectual and literary pursuits. It was in the *mathas* at Srirangam that eminent scholars like Nampillai, Peria-vāchan-pillai, Manavala Mahamuni were nurtured

Religion

Jainism and Buddhism had their limited following in Pandyanadu from the Sangam age. The early caves with Brahmi inscriptions found in and around Madurai and other part of Tirunelveli and Ramanathapuram districts were probably the *pālis* of the Jain ascetics, who performed the Sallekhana fasting for 56 days and finally gave up life. We get a good number of names ⁵⁵ of these ascetics such as

- 1 *Kānyananta āśiryar* Occupied the monastery at Māngulam. Nedunchelian's officer and brother-in-law made gifts to this monastery.
- 2 Kavuti Iten Sittannavassal
- 3 Arītu of Elaiyan lived at Karungālakkudi
- 4 Nātan, lived in the dormitory at Kunrattur
- 5 Kāsapan, occupied the cave at Alagarkoil
- 6 Cenkāyapan, an ammanan from Yarrūr, lived in the cave at Pugalūr
7. Cenkāyapan - occupied the cave at Tiruchi
8. Cantirantū - did penance at Tirupparankunram.
9. Matavirai, the great nun living at Alagarkoil cave
10. a nun of Sapamita ... at Alagarkoil cave

All the above names suggest that they belonged to the Jaina faith which laid emphasis on renunciation, fasting etc. But Jainism received rude shock from the Hindu revivalist movement led by Āḻvars and Nāyan-

55 I. Mahadevan, *op. cit*

mars. All the *Tevaram* hymnists visited Paadyanādu and particularly Sambandar's influence on Nīrasir Nedumāran gave a fillip to Saivism. Similarly, among the Ālvārs, Nammēhār and his disciple Madhura kavi Peria Ālvār and his daughter Ādā] were born in Pandyanādu and had a large hand in spreading the tenets of Vaishnavism. Nedunjadayan Parāntaka was a great devotee of Vishnu and his minister Madurakavi (probably Madura Kavi Alvar) excavated a stone cave temple for Naraumha at Anaimalai in the same hill in which Jains had their resorts. This was symbolic of the triumph of Hinduism over the heterodox religions. An inscription of the 7th century recently discovered at Malayadikkuruchi by Sri K. R. Srinivasan makes a pointed reference to the conversion of a Jain cave temple into a Śiva one. According to him temple movement of Hinduism took two forms — either converting the existing Jain caves into Śiva ones or excavating new cave temples. The words used for conversion were *Tiruttirilla*, *padakki* etc. Similarly the inscription of 773 A. D Tirupparankuadram cave also seems to make a veiled reference to conversion of the existing Jain temple for the Śiva no one. It states that Sattan Ganapati re appropriated the cave சுக்துவித்து சுக் கரையும் தீர்த்தாகும். The term *Tiruttirilla* has rightly been taken as remodelled corrected 'reformed or converted'.

All this would show that Jainism was fast losing its influence and Saivism and Vaishnavism were gaining the upper hand. But it continued to have a limited following among the certain sections like the merchant-class. Many Pandyan kings claim in their inscriptions that they gave numerous (*Ennuranda Pallichandam*) endowments to Jain temples. In certain localities or pockets, Jainism continued to flourish with a limited following. A number of their resorts in Pandyanādu have Jain sculptures and inscriptions in Vaṭṭeluttu characters of 8th-9th century. A few examples are Anamalai Kazhugunialai Avarmalai Samanarmalai Karadippatti Sittannavasal. All the 8th-10th century Jain settlements also gravitated towards the same areas or hills where the early Jain ascetics lived. The later resorts have *lattit* inscriptions written below the sculpture of Jain Tīrthankara. The most famous Jain teacher was Vijnanandi. Probably he is the same one who is referred to in the *Jīvakaśākuntam*. He is mentioned in the newly discovered *catuślata* inscription at Arittappatti and also at *Yāci* at Eravadi, Uthrampalayam etc.

Sittannavāsal This was another Jain pocket which continued to flourish even in the mediaeval times. An inscription of 9th century found in one of the pillars of the cave refers to a Jain teacher of Madurai by name Ilam Gautaman (*Madurai-āstriyar*) made some renovations here. It was during the reign of Srimāraṇ Sri Vallabha (815-862 A. D.)⁵⁶

Samanar hill Near Madurai, was another Jain settlement about which we get some new evidence now. A Tamil inscription of 10th century near the Jain images mentions a *palli* and the ascetics Guna-bhadradēva and Chandraprabha.⁵⁷ This *palli* continued to be there even later.

A Kannada record of the 12th century from the same place mentions the Jain teachers, one of whom was Bālachandradēva of Sravanabelagola who belonged to the Mūlasangha⁵⁸. The connection of a Jain teacher of Sravanabelagola, the well known Jain centre of Karnataka with the ancient Jain centre at Samanarmalai near Madurai is of special interest. It mentions other ascetics like Nemidēva, Ajitasēnādēva, Gōvardhanadēva etc.

Tirunelveli district A Jain temple Nyāyaparipāla-perumpaṭṭi in the Tidiyurmalai at Pulam in Tirunelveli district is recorded. The hill was also called *Jinagirimalai*. There are some sculptures of Jain Tirthankaras. But later it seems to have been converted into Bhagavati temple.⁵⁹

Iruppaikudi (Ramanathapuram district).

In the 9th century one important chief of Srimara Sri Vallabha by name Iruppaikudi Kīlavan built a Jain *palli* besides Siva and Viṣṇu temples.⁶⁰

While Jainism showed remarkable adjustability in facing the storm of Hindu revivalism, Buddhism practically succumbed to it. Particularly, the Pandyanādu, not a trace was to be found.

56 325 - 326 of 1960-61,

57 242 of 1950 51

58 244 of 1950 51,

59 1939-40, Pt II

60 1929-30, p 71

the Chola country places like Nāgapattinam Bhūtāmingalam Kaveripumpattinam etc. there were atleast stray Buddhist colonies There was the famous Sulāmani vihāra or Rājarāja perumpalli established by the Sri Vijaya king and also patronised by Rājarāja But his son Rajendra was rather hostile to it We do not hear much about it later

Recently in a Pandyan record of 15th century from Nagapatinam, we get some interesting data about this famous Buddhist colony. It records the gift of some lands belonging to Siva temple for the renovation (*Tirappani*) of Rājarājaperumpalli alias Sri Mahasvara perumpalai.¹¹ From this, it appears that the old Buddhist establishment had been converted into a Saivite one by this time. The other interpretation would be that some lands belonging to the Siva temple were gifted for the renovation of the ancient Buddha paṭṭi.

Apart from this, we hear next to nothing about Buddham.

Saturn and Taurus

The patronage and encouragement given to those two wings of Hinduism by the Pandyan King hardly needs any emphasis. They extended the whole hearted and impartial support to the Vedic religions from very early days. They had a long tradition as champions of Vedic religion. Even the Pandyas of the Sangam age claim the performance of *yāgas* (e.g. *Pālāgāsālai Mudukudumi Peruvaludi*). When the Kalabras occupied Pandyanādu and disturbed the existing religious conditions, Hinduism received a set back. But again with the coming of Pandyas in the 6th 7th centuries the Vedic religion regained its place of honour with added vigour. The Velvikkudi grant gives beautiful expression to this.

bed inscription also Maravaram Sundara I gives expression to the same ideal in his *mukti* wherein he says that he encouraged

முவகை தமிழ் முறைமையிலை விளக்க
நாலவகை வேதமூம் நனின்றுடன் வளர
ஜவகை வேளவீட்டு செயல்ளை மியற்ற
அறுவகைச்சமயமூம் கூழகுடன் திகழ
எழுவகைப் பாடலு மியலுடன் பரவ ...

This sums up their ideals and aspirations

Their impartiality between Saivism and Vaishnavism is seen in all their copper plates which usually begin with the invocatory verses to Vishnu, and end with a tribute to Lord Siva. Particularly, among the early Pandyas there were both followers of Saivism and Vaishnavism. While Ninrasir Nedumāran was a Saivite, Nedunjadaya Parāntaka I c., Varaguna I called himself *Parama Vaishnavanum tānāgi*. Similarly, Srimāran Sri Vallabha, the contemporary of Periālvār was a Vaishnava while his son Varaguna II was a devout Saiva. His brother Parāntaka Vira Nārāyana was possibly a Vaishnava again. We get the impression that sectarianism had no place in their conception of Hinduism. The lavish patronage to the temple of both denominations testify to their eclectic outlook. Even the tinge of fanaticism that was seen in some of the later Chola kings is not seen here. The later Pandyas of the Second empire were most of them Saivites but extended their patronage to all temples. Jatāvaraman Sundara's benefactions to Srīgangam and Chidambaram are historic and are too well known. Minakshi Amman temple Madurai, Nellaiappar temple, Tirunelveli, Jambukesvaram at Tiruchi, Chidambaram temple among the Saivite temples, Srīrangam, Alagarkōil Srivilliputtūr, Alvār Tirunagarī among the Vaishnava temples, received ample patronage.

Their patronage took place in many ways, huge land grant, tax exemption, institution of *sandis*, renovation of existing temples and most important, construction of huge towers or gopuras and mandapas which remain to this day as magnificent monuments of Pandyan art. *Avanivēnda Rāman-Tirugōpūram* in the Minakshi temple, *Sundara Pāndya gōpūram* at Chidambaram, *Tirunirru gōpūram* at Jambukesvaram are outstanding examples ⁶² At Alagarakōil, Jatavarman Sundara

built a *mandapa* called *Kōyil pon-meinda-perumal mandapa* ⁶³ At Srirangam, he built the *Sēranai vērān Tirumadapa*.⁶⁴ Kal-chitai vidi in the same temple is called *Kalivagarāman tiruridi* ⁶⁵ Sundara Pandyan Tirumandapam at Minakshi temple ⁶⁶ A gopura of the same name is mentioned at the Vishnu temple at Srivalkuntam.⁶⁷ A number of *Sandis* or offerings on the birth days of the kings are known At the Vishnu temple at Sivaramangai Jatavarman Kulasekhara instituted a service named *Kulasekhara-Sandi* on his birth star

Avani-rēnda-Rāman-sandi in Minakshi temple instituted by Jatavarman Sundara II on his birth star Uttarattadi Sundara I on his natal star Mula and Sundara III on his birth star Pushya ⁶⁸

Rājakkal nāyan-Sandi performed at Vishnu temple Tiruvendipuram on Vaikasi-hasta, the birth-star of Maravarman Vikrama Pandya (Acc. 1283) He performed another on his coronation day Rohini and called it *Vikrama-Pandyan-Sandi* ⁶⁹

The Pandyan queens did not lag behind in this race for benefactions. We get a reference to *Ulegamudaludayāl-Sandi* in the temple of Tiruvinnāmalai (South Arcot) during the time of Vikrama Pandya (1283) Vira Pandya's queen gave valuable presents to Siva temple at Tiruvattiyur (in North Arcot) such as gold ornaments like the *patam Ganga* and the crescent to *Natarāja* in her own name ⁷⁰ Another form of encouragement was by setting up the images of the deity and also the saints like the Nayanmars and Alwars In one of the more recently found inscriptions, we get a reference to the installation of the image of Tiruppurumturai Aludaiyar in the temple of Tirukkodika ⁷¹ During Maravarman Sundara I's reign the image of *śaṇī Sundaramurti* and his consort *Parivai Nāchiar* were installed in the Siva temple at

⁶³ ARE 1938-29 p. 69-70

⁶⁴ 28 of 193 38

⁶⁵ 90 of 1936-37

⁶⁶ 785 of 1931-40

⁶⁷ 379 of 1939-40

⁶⁸ 11 3 A p. 7-8

⁶⁹ 217 of 1955-6

⁷⁰ 22253 of 1932-10 Al 6 1 7

⁷¹ 54 of 1930 31

Tentirupperai⁷² In the Vishnu temple in the same place a mandapam *Jnānsamudram* in the name of the king was built and the image of Bhūmīpirattiar was set up⁷³ In the Siva temple the image of Tirukkamakōttattu-Āludia Nāchiār was consecrated At Sakkottai, the image of Tiruvīdi-nāchiār, probably the *utsava* image of Goddess was set up.⁷⁴ These instances may incidentally corroborate the view that separate shrines for the Goddess in all our temples was only a later development Most of the ancient temples both Siva and Vishnu are called only after the presiding Lord Even the famous Minakshi temple was known in *Tevaram* hymns and the inscriptions as Tiru-ālava-udaiyār temple

In the Siva temple at Ariyur in Lalgudi, the image of Subrahmanya was set up by one Nachchinārkkuniyaān of Dipangudi near Tiruvārur (in the reign of Jatāvarman Sundara) From a record from the Vishnu temple at Nāngunēri, we infer that Saṭagōpa i.e., Nammālvār was already deified At Alvār-Tirunagari also, the birth place of Nammālvār, the description refers to him as Tirukkurugūr-māmuni⁷⁵ From the records of Srivilliputtūr temple, we come to know that Periālvār and his foster daughter Āndāl were deified and their hymns *Tirupallāndu* and *Tiruppāvai* were recited Āndāl is referred to as Sūdikkodutta Nāchiār We get reference to the recitation of *Tiruvāyamōli* also called as *Satagopanpāttu* In fact a late Pandya record is completely composed of the words and phrases taken from *Tiruppāvai*⁷⁶ The image of Emberumānar or Rāmānuja was set up at Srivakundam temple during the time of Mar Kulasekhara (13th Cent) At Mannarkoil there was the *Nālāyiravan-tirumandapam* where *Tiruppāvai* was recited A dasar from Kerala set up the shrine for Kulasekhara Alvar in the same place.⁷⁷

Recitation of some of the sacred works like *Tiruvempāvai*, *Tiruchāl*, *Tirunyānam* are mentioned in the 12th century records. A record

72 288 of 1940-41

73 284

74 55-56 of 1946 47, Amman Shrine founded at Sivapuri (69 of 1228-29)

75 21 of 1927, K V Raman, *Ep Gleanings on Sri Vaishnava Achāryas*, Prof Sastri, Fel Vol 1971.

76 379 of 1959-60

77 397, 400 and 402 of 1916

from Siva temple, Nanguneri dated in the reign of Naravarman Sundara I mentions the recitation of *Tiruempāras*⁷⁸. In the reign of Sundara II in Minakshi temple provision was made for recitation of *Tiruvempāvai* in *Sādānippaṇi* in Margalai⁷⁹. The identification of the work *Tiruchāṭal* mentioned in a record of A.D. 1135 in a Siva temple is not known.⁸⁰

Architecture and Art

The monuments of the Pallava kings had engaged the attention of the scholars for a long time and now a fairly reliable account of the architectural evolution of the Pallava monuments is available to us.⁸¹ But somehow the Pandyan monuments have not received adequate attention mainly because of the lack of dated inscriptions. For example, we have no record comparable to the famous Mandagapattu inscription of Mahendravarman clearly proclaiming the heralding of a new era of stone architecture in Tamil nadu. Till recently with the available data the earliest Pandyan cave temple could not be dated before A.D. 770 — the Narasimha cave temple at Anaimalai of Nedun chadhan Parantaka I. But the discovery of the Sēndan's (A.D. 654-670) inscription dated in his 17th year at Malayadikkurichi pushed the date of rock architecture in Pandyanadu by nearly a century earlier. The date of the record is A.D. 671. But even this date is atleast 40 years behind the pioneering work of Pallava Mahendravarman I. Nevertheless it is an important landmark in the history of Pandya as in more than one ways. Sri K. R. Srinivasan who discovered the inscription in 1957 had discussed the importance of it in one of his recent papers.⁸² According to him this signifies the era of stone temples in Pandyanadu in the wake of the new Hindu renaissance movement that took place in Tamilnadu under the influence of the Alvars and Nayanmars. This is emphasised in the word *Kappirukkōyil* (கப்பிருக்கோயில்) that occurs in this record. We are already familiar with

⁷⁸ ARE 19 7 78 p. 56.

⁷⁹ Ibid p. 60.

⁸⁰ 1907 p. 6.

⁸¹ K. R. Srinivasan, *Cave Temples of Pandyan Land 7th to 11th Centuries* Sundara Rajan's papers on Raja Imba Temples.

⁸² I am thankful to K. R. Srinivasan who has permitted me to use his paper in relation to Pandyan Setuvar Mādurai 1971.

Mahendravarman's claim that he was the first to make temple out of stone for the Hindu Trinity. So, the connoter of the word "Kilcavali" in Sankar's record can be appreciated in this context. I would like to draw the attention of the scholars to another similar reference in the Arunachala cave of Madura Kali or Maru Kali (A.D. 670). It refers to the temple at Sivagiri, and Koppal, where home for Lord Vishnu. This temple movement went hand in hand with the Bhakti movement. The latter advocated the archa-form or image-worship and the temple movement - the concrete expression to this idea in miniature stone. In the Pandyan country, in the first phase of this stone architecture, we have a series of koppalas in the form of cave temples. To cite only a few examples:

Malayadil Durichi cave (A.D. 670-71)

Arundhala cave (A.D. 770)

Tirupparamkunram cave (A.D. 773)

Aravimalai cave (A.D. 870)

the cave temples at Pillaiyarpatti,⁸³ Tirumirim, Tiruchendur, Kunallach, Tirumalaiyur, Jon cave temple at Sivamaval, the Subramanya cave temple at Kalugumalai, the Tirumandhirai cave in Kanyakumari district etc.⁸⁴

In fact, the cut-in-cave temples of the Pandyan country far outnumbered those of the Pallava territory. But in point of time and style, there seems to be about one generation gap between the two. In A.D. 670, the Malayadil Durichi cave was still in simple mandapa type of Mahendravarman style. By this time, Pallava Narasimhavarman had gone a step further in producing those beautiful caves with hon-based pillars and the *vara* of miniature shrines on the *prastara*, as at Mahabalipuram. But the Pandyan cave temples have their own individuality in the arrangement of shrines and deities within their cave. The lower rock-cave at Tiruchirapallai and Tirupparamkunram cave are outstanding examples where we have a full array of sculptures of Vishnu and Siva on either side face, and in the back wall the sculptures

83 I Mahadevan and R. Nagaswami would, on the basis of palaeography of Pillaiyarpatti inscription date the cave to 5th-6th centuries *Contra J I H* XLV p. 48

84 H. Sarkar, *Manappadu cave, Tamilica I*

of Ganapati, Durga, Subrahmanya and sometimes Jyestha are portrayed

The next stage in the temple-evolution viz. the cut out temples or rathas, so very popular at Mahabalipuram was almost not gone through by the Pandyas. We have only one solitary example of a *ratha* viz. the Kalugumalai Vettuvan kōll. But the mode adopted is different from that of the Pallavas. Here, the hill temple stands in the middle of a trench, cut out on all sides from the hill. This process of excavating and cutting out the temple was not practised by the Pallavas but we have examples at Ellora.

Structural temples

Structural temples were fast becoming the order of the day in Tondaimandalam and also the Chola territory. The Pandyas did not go through the ordeal of cutting out rathas. A number of beautiful structural temples came up quickly and the Pandyas took the title on its crest. There are references in the conversion of brick temples into stone ones. From 9th century onwards a series of medium sized stone temples were built both by the Pandya and the Muttarayans. Some of outstanding examples are Vatapatrasi temple Srivillipputturai Varagunisvara temple Radhapuram Siva temple at Ambasamudram Tiruttalisvara temple, Tirupattur the Vijayanarayana temple Nanguneri Tiruvisvaram temple, Erichchavudaiyar and Tirumulanatha swami temples at Ambasamudram Lakshminarayana temple Sinnamanur Tirunirayana vinnagar temple at Attur etc. Some of the earliest temples have undergone renovation in later times. But some are intact. The Alagirkoil sung by Periyavaar Andal and Nammalvar has evidently been renovated later. Its sanctum has a peculiar elliptical shape.

The apsidal temples so popular in Tondimandalam in the Pallava and Chola days was almost non-existent in Pandyanadu. This would show that it was essentially an influence from Andhra and Deccan which did not influence the Pandyan country. On the other hand they practised and experimented with the other peculiar type of vimanas popularly called the *ashta mukha*, akin to the Vaikunta perumal temple at Kanchi and the Uthramerut temple. We have two good temples in Pandyanadu — one the Saumyanarayana temple at

Tirukoshtivur and another the Kūdal-alagar temple at Madurai. The latter seems to have been renovated in the Nayak days.

The early structural temples were of modest size but possess good finish and restrained beauty. It has been pointed out by K V Soundara Rajan that in extracting granite blocks and building temples out of them, the Pandyas were ahead of the Pallavas who were only working with soft rock, sandstone. All early structural temples of the Pallavas were in sandstone whereas the Pandyas showed their mettle on a tough rock. This tradition, they carried on further in Subsequent times.

Later Phase.

During the Chola ascendancy in the Pandyan territory, a number of temples were built which act as links between the first and the second phase of the Pandyan rules. The kings of the Second Pandyan Empire gave importance to the outer *gopuras*, the *prākaras* and the mandapas. With them, a new epoch of constructing huge temple complexes on a grand scale started. The existing ancient temples underwent amplification and expansion. Outstanding examples Minakshi Amman temple, Madurai, Nellaiappar temple, Tirunelveli, the temple at Tenkasi etc. The eastern tower of Sundaresvara shrine was built by Avanivēnda-Rāman and the Melagopuram by Jatavarman Parakrama-Pandya (14th century). Mar Kulasekhara I constructed the long corridor (*Tiruchchurrur-maligai*) around the main shrine at Tirunelveli.

With the tremendous expansion of Pandyan hegemony spreading over the whole of Tamilnadu, Pandyan architectural activities crossed the traditional boundaries and over-flowed into the Cholamandalam and Tondaimandalam. Thus, came up the Pandyan *gopuras* at Jambukesvaram, Srirangam, Chidambaram and Tiruvannamalai.

We can also say that the practice of preparing tall multi-faceted pillars having life-size sculptures was also a Pandyan contribution, which the Vijayanagar and the Nayaka artisans adopted and developed. Such an example is found at Nellaiappar temple, Tirunelveli and also at Tenkasi and Alagarkoil.

Beautiful examples of early Pandyan sculpture can be seen at the Tirupparanukunram cave with Vishnu, Durga, Jyeshta, Ganesa and the

beautiful Nataraja or Narasimha panels and also at Subrahmania cave at Anaimalai and the Vishnu temple at Tiruttangal. The Vettuvan Koil Sculptures are masterpieces of Pandyan art. They are bold and majestic and at the same time possess natural beauty.

Bronzes

Not much attention has been paid to the bronzes of the Pandyan country. But quite a few marvellous pieces like those of Sri Rama group at Kūdal Alagankoil Madurai are of great beauty. Similarly are the deities at Tirumohur Alvar Tirunagari Srivankuntam etc. Much work is called for in this field.

Paintings

The Jain paintings at Sittaanavasal may more justifiably be called Pandyan and were probably done during the time of Srimaran Sri Vallabha (9th century), when some renovations were done to the cave by Ilam Gautaman the Jain teacher.

The caves at Tirumalaipuram and Tirunandikkirai in Kanyakumari district retain some Pandyan paintings. All the Jain sculptures of mediaeval times like those of Anaimalai, Alagar malai Kilavalavu etc. were once fully painted. Now some traces of green and red colour are alone visible. Recently similar paintings were noticed on the Jain Image at Arutapattu. A systematic search aided by colour photography of the existing vestiges of paintings would be useful.

Conclusion

Thus, the contributions of the Pandyas constitute an important chapter in the annals of South Indian art and architecture. Not only in the quantity of output but also in the intrinsic qualities of beauty and magnificence the Pandyan monuments stand out as great landmarks recalling to our minds the long and arduous vicissitudes through which the art tradition and art impulses of the Tamangs passed from one to another and reached the acme of glory during the middle of the 13th century A.D. In the realm of sculptural art and paintings too they have left behind a rich legacy which formed the base and source of inspiration for the Vijayanagar and Nayak artists.

APPENDIX

1 *Brahmi Inscription Mentioning Nedunchalian, Māngulam, Madurai Dist*

கணிய் நந்த அஸிரிய் இகுவன்கெ தம்மம
இதத நெடுஞ்சழியன பணஅன் கடலஅன்
வழுததிய கொட்டுபித்த பாளிய்

Kani — y — nanta āsiriy — ik — uv — aŋ kē dhamman
itta — a netūñcaliyān paṇa — an Kaṭalan
valutti — y Kottūpitta — a — pāñi — iy

Translation

Dedication (dhammadam) to Kani — y nanta, to the monk (asin-
iyka), (living) yonder (uvan)

This monastery (pāñi — iy) was caused to be given (by) Katalan
Valutti — y (an) officer (or servant) (under) Neduncalīyan¹

2 *Arittapatti Inscription (Madurai District)*

நெல்வேலிய சழிவன அதனன
வெளியன முழகை கொடுவன

Translation

Chalivan Atanan Velian of Nelveli gave (or offered) the Cave ²

1 I Mahadevan, *Corpus of Tamil Inscriptions* (1968)

2 K V Raman and Y Subbarayalu, *A New Tamil Brahmi Inscription*, J I H XLIX (1971) The reading has been revised here in the light of a closer examination of the record recently

3 Pandya Chendan's 50th year inscription at Madurai¹

பாண்டப் குமாணி பாந்திப்புப் பாராந்திப்பு வஞ்செ
பது விரைவுகளை விரைவாக செட்டு மாற
கெடுத்தெழும் பெருக்கி அந்தாலுமோம் பல
செபத பரிமிதமாகிப் பூரின்பூக்கிப் போ
வையாலை துவர்ப்பாத்து மஹாத்து வைகளை
கவி கடிகாலு மங்கலபுரத வைகளுக்கிட சில
தறிகுதலு செல்கோ[எ]டாகி கிணற கோக்கோ
நாய மநாநமபதாவது காஜப ஸம்வத்ஸர
ஞ செல்லை நிறக வைகளுக் கொன மதகு ப
உத்தரி கேள்வியானைப் பிபரிடடு கூருடு
கித்து காலுத்தயதாடை அடைத்து
ப்பூருடு பகுத்திக்கு[ஷ] } ——

4 Peria Alvars hymn on Alagar Koil

மனங்கள்மது மைத்துயனமங்கள்கொகு தேவி மேல
ஞங்குக்கு மிக்கு மேரங்குபெறுகிறதவன் மலை
கெங்கனவில் கூசுவேற்கோன கொடுமராம் தேவை உற்கோம்
தேவனன் கெண்டூடு தெவநிகுமரவிகுன்று சோலியே





PLATE II. Lower Rock-shelter Cave with the stone Tiers! 11



PLATE III A portion of the cut-out temple, Kshugumalai, Tirunelveli District

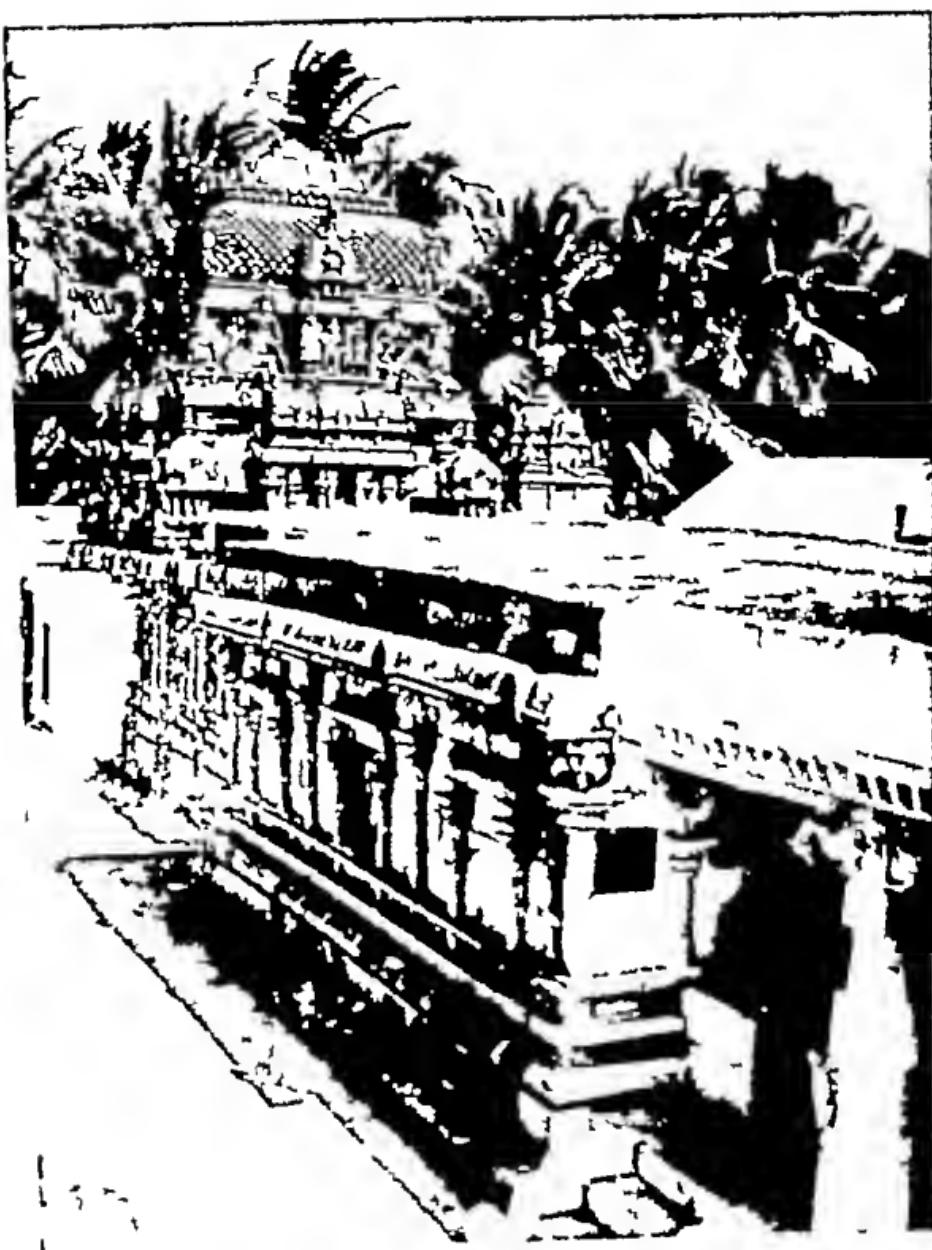


PLATE IV. Section of Prambanam, May 1900 D. 101

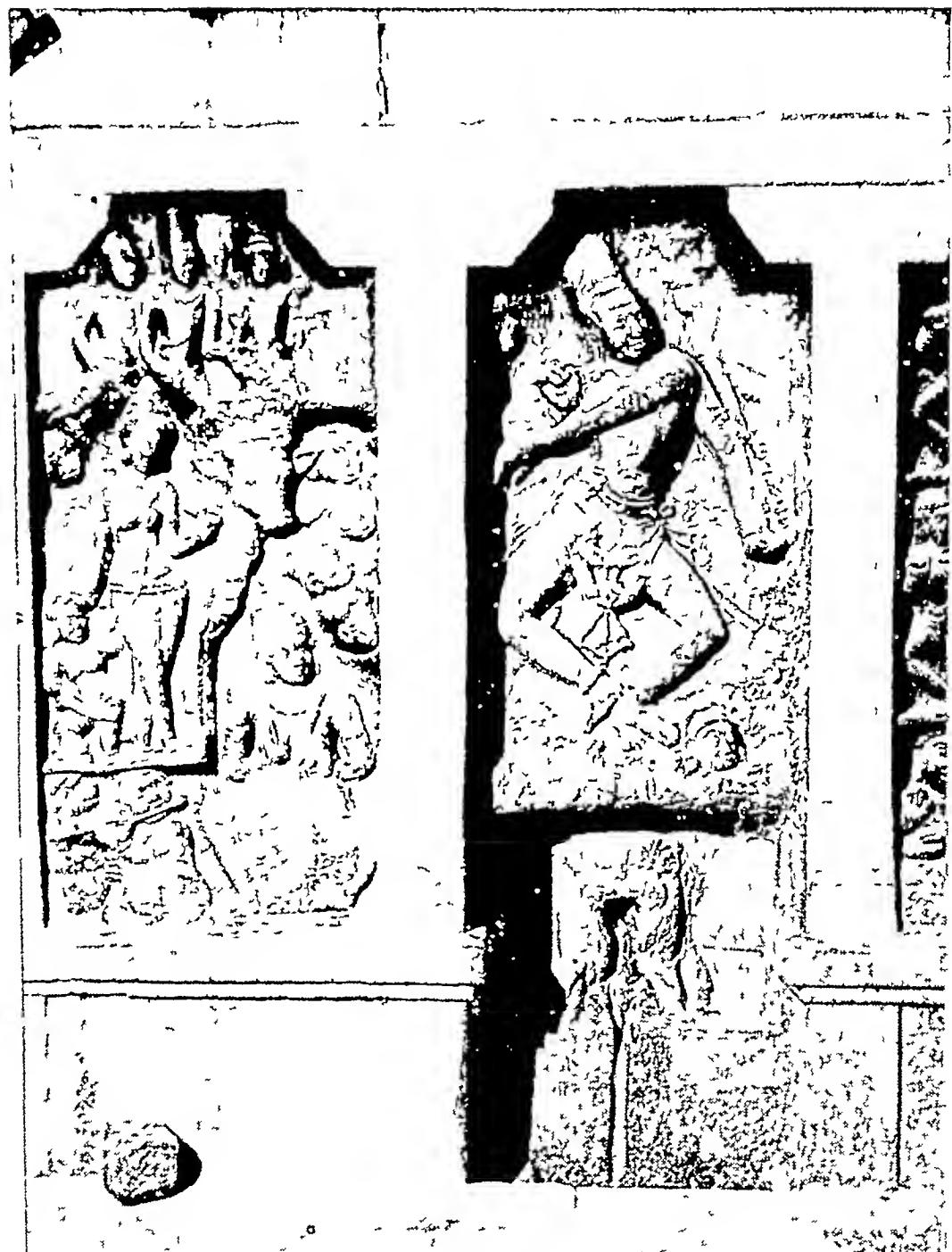


PLATE V Pandyan sculptures, Tirupparankunram, Madurai District



PLATE VI-A Pandyan Painting, Sittannavasal, Tiruchirapalli District.



PLATE VI-B Nos. 1-4 (Fig. 152)

